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COMMUNICATIONS.

For the Western Recorder.

DOCTRINAL DIALOGUES.---No. V.

Worldly. I freely acknowledge that the bible *seems* to teach the docrine of the final perdition of the impenitent: Yet it is a hard doctrine; and as many sensible men who read the bible actually disbelieve it, I cannot but hope, after all, that it may not be true.

Pilgrim. And what if that hope proves delusory?

W. Then, of course, I must be lost.

P. Lost, forever! How dreadful! Be a *learner* of the "law book," neighbour Worldly, a *docile learner;* not a *judge* of the law. This is your only safe course.

W. So it appears; but so long as sensible men—

P. These, as I have before said, can never alter the law or its penalty. The bible either teaches the doctrine in question, or it does not teach it. The language is plain, the declarations are positive. Men's hopes, or surmises, or opinions, can never alter the bible, nor shed new light upon its pages; at least, none that is not borrowed from them. The bible is the great fountain of light. Its pages shine as with sun-beams from heaven. "The way-faring man, tho' a fool, need not err therein," in matters essential to salvation.

W. And is the doctrine in question one of these essentials?

P. Undoubtedly, if it is true.

W. And you think it plainly inculcated in the bible.

P. You yourself, "seem" to think so.—Have you not read its plain declarations to this effect?

W. Yes, I have.

P. And are you not satisfied?

W. My mind, some how, still labours on the subject of interpretations. There must be some mysticism about the business, or so many sound minds would never be led to such different conclusions.

P. The difficulty is all solved at once, if only you admit the plain evidence of your own senses, and acknowledge the doctrine to be taught in the bible.

W. How can that be?

P. Only admit the plain declarations of the bible to be literally true. That is all.—The whole matter will then be perfectly plain.

W. Well, for argument's sake, I admit it.

P. The matter then stands thus: "Sensible men," who deny this doctrine, have come to the bible with their minds previously made up. Like yourself, in a former conversation, they assume at once the attitude of judges; not that of docile learners. They are interested men. Their all is at stake; and a drowning man, you know, will catch at straws. They prejudge the case. They take it for granted, to begin with, that God cannot, according to his own nature, punish sin eternally; just as some men will pretend that no civil government can be justified in taking the life of a criminal. Thus begging the question at the outset, they go to the bible under every possible disadvantage. They go not as humble inquirers for instruction, but for the purpose of finding something there to confirm their previous decisions. Going thus, they are always liable to misinterpret the plain declarations of the scriptures. Such persons may, no doubt, be "ever learning," and never "come to the knowledge of the truth." Some, too, who are superficial scholars, would be for giving us a new translation from the original tongue, *much better*, forsooth, than the one which is so generally approved. Others, also, without the least reason, esteem every thing to be of a figurative nature, that opposes their favourite notions. "Seeking to be wise," as the bible tells us, "they become fools." Others, still, are entirely wedded to sin. They are desperate. They are determined to transgress at all hazards, and are equally bent on silencing the clamours of a guilty conscience. The bible, therefore, must be so construed as to pacify them.—These, we may presume, are often given up to believe a lie, that they may be damned; see 2d Thessalonians ii, 11; that the justice as well as the long-suffering of God may be the more manifest. All these, as I have said, are interested persons. They are criminals at large, madly bent on interpreting the law book in their own favour. And can you longer wonder at their success?

W. But is it not their true interest to see the worst of their case?

P. No doubt it is. But men are not always governed by their *true* interest. They are mostly governed by passion and feeling. Even in temporal things, we see the force of this principle, and in spiritual things it is far more manifest. Men are prone to flatter themselves, and to make the best of their case. Criminals, in a special manner, are never known to be nice judges of crimes. Sinners are prone to make light of sin.

W. I see the principle. But why should it not operate upon one class of men as well as upon another? Christians, I suppose, *claim* to be impartial.

P. Real Christians hate sin, and condemn themselves on account of it. Their feelings in this respect are in unison with those of the Lawgiver. The impenitent, on the other hand, love sin, and love of course to excuse themselves in the commission of it. They therefore entertain feelings averse from the law, and opposed to its penalty. Hence they are partial and interested.

W. I perceive your idea, and am satisfied that it is just. But there is still another point that troubles me; one that I formerly mentioned.

P. What is it?

W. How can God be merciful, and destroy the impenitent sinner everlastingly?

P. Do you admit that he does thus destroy? This is the first point at issue.

W. Why, to be candid, this is the plain language of the bible; and I can no longer deny it. The passages you have alluded to, and other similar ones, are familiar to me, and they are conclusive.

P. This point admitted on the simple declaration of the Lawgiver, we are easily persuaded, in the next place, that the Judge of all the earth will do right. Even if we could not understand the matter in this world, we should be bound to believe it upon the unerring testimony of God.

Sin and holiness are infinitely opposed to each other in their nature and tendency. God hates the one in proportion as he loves the other. Nothing impure can be admitted in his presence, or in the society of angels, or the "just made perfect" in heaven. Sin is also contagious. Its influence must be counteracted, or it will continue to spread, as it long has done, among different orders of intelligent beings. Multitudes of immortal spirits have fallen by violating the laws of God. Others would follow their example, unless the penalty was annexed to transgression. This fact is seen in the history of our race. "Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil." Sinful beings are also found to *increase* in sin. Rebellion never heals itself any more in spiritual than in temporal things. Sin, therefore, is an evil of infinite magnitude. It must necessarily be held in check, by the infliction of an adequate penalty, or it would increase and rage till the whole universe should be contaminated.—And who shall tell what penalty is adequate? The rebel, or the rightful sovereign; a sovereign who possesses infinite goodness and unlimited intelligence? The necessity of this penalty is absolute and indispensable. Goodness, therefore—I had almost said mercy, itself, requires the penalty to be inflicted to the utmost, against incorrigible offenders.—Such are fallen spirits. Such are the finally impenitent. They will always continue to sin. For this reason, if for no other, their punishment will always continue. The absolute necessity of the case, therefore, renders it consistent with the character of a merciful Being to punish sin eternally. Sin, if unpunished, would rage till the whole happiness of the universe should be destroyed.—This is my view of the subject—a view which is certainly scriptural, as well as consistent with reason.

W. Some one calls. I must be excused.

X. Y. Z.

For the Western Recorder.

CAN I CHANGE MY OWN HEART?

Amongst those who regard a change of heart as an indispensable qualification for an heir of eternal life, there is often much doubt as to the manner in which such change may be effected. The command, "Make you a new heart and a new spirit," is met by the question, "Can I change my own heart?" as a full apology for remaining in a state of impenitence. The delaying sinner admits that this command, as also many similar ones in the new testament, appears peremptory, and is only obeyed by repentance and faith in the Lord Jesus Christ. Still he feels no disposition to comply with such requirements, and as a pretence for inactivity, rests upon the notion that the new birth is altogether the work of the Holy Spirit. But the thing chiefly to be remarked is, that he makes no effort whatever, to obey the command of God, and in consequence draws upon himself the full responsibity of losing his soul forever. The command comes as the command of the Most High. Obedience would secure salvation, but obedience is not even attempted or designed by the sinner. It matters not, then, whether the difficulty of obeying be more or less; there can be no compliance with the command, where there is no disposition to attempt it. The proceeding in this case is a direct refusal of the blessings offered as the result of repentance and faith.

To obtain the decision of common sense in regard to this matter, let us suppose that in one of the gospels we had found the following record: "And they brought unto Jesus, a man who had been lame from his birth, having never walked at any time.—And Jesus asked him, saying, What wilt thou that I should do unto thee? But the lame man answering said, O Lord, I will that thou shouldest give strength to my feet, that I may rise and walk. Jesus saith unto him, Arise, and stand upon thy feet. But he that was lame, thinking first to have received strength, said, How can I arise, seeing there is no strength in my feet, and I have never been able to stand upon them? And the disciples marvelled at his unbelief; but Jesus, seeing that he had not faith to be healed, left him, and went his way." In such a case, every one at all familiar with the history of our Saviour's miracles, would instinctively exclaim—"What folly in the man not to obey the word which always made the diseased whole! To deliberate whether he could arise, when commanded to, by one perfectly able and equally willing to impart the requisite liberty!" Such exclamations would be undoubtedly just, but are equally applicable to the case of every sinner who rejects the offers of mercy, on the ground of supposed inability to comply with the requirements of God.

The disobedience under consideration is connected with a virtual preference of our own wisdom to that of our Creator. He has laid upon us commands. It is necessarily implied that we have such ability to obey, that the fault is entirely our own if we disobey. But we see obstacles in our way which *seem* insurmountable, and consequently such as to excuse our disobedience. These obstacles, however, can prevent us from making an effort, only while we consider our own estimate of them more correct than the estimate implied in the command. If a child is commanded by its father to raise a large weight, he may at first feel confident that his strength is incompetent to the task; but if the command be peremptory or repeated, he will make the attempt with as much honesty of purpose as if no appearance of difficulty existed. The child cannot feel so entire confidence in its own judgment, as it must feel in the reasonableness of a command from a judicious and tender parent. If, however, the parent is believed to be frequently unreasonable, and the child feels but little confidence in his judgment, the case is altered, and becomes an exact parallel to the case of the delaying sinner in the circumstances supposed. It is matter of deep regret that men will rely upon excuses for neglecting the Saviour, which they must invariably abandon at the first honest moment of their existence. Of what consequence is it to deceive ourselves, even if it were entirely practicable, when we are rushing self-blinded upon our own destruction? Language wants terms in which to express such folly. Eternity, with all its years, will but afford time in which to lament it. For the pleasures of a moment, the most important commands of God are disobeyed; the blood of the Saviour is trampled under foot; and all that is terrible in the sanctions of the divine law, deliberately encountered. C. S. A.

Many people who are not pious, plume themselves on the idea of being destitute of hypocrisy. We would recommend to them the perusal of the following article:—

For the Western Recorder.

"Who in feign'd worship, the right of God deny
To adoration humble, from subject man."—*Anon.*

There is a very current and equally mistaken notion among nominal Christians, in regard to public worship. In the apprehension of many, there is no particular obligation resting upon those who make no profession of religion, to join heartily in prayer with the officiating minister. They must, indeed, assume the attitude of sincere worshippers; but it seems taken for granted, that they have a right to mock God, by an appearance of devotion, of which they would be ashamed, were it not understood among their companions, as mere matter of form. Popular sentiment frequently operates as a sort of test act, enabling a man to get credit in the world, by the practise of base hypocrisy towards his Maker. But on what ground he claims the right of practising such insincerity toward God, as would make him odious if practised upon his fellow-men, does not really appear. It can hardly be said, that the mere fact of renouncing allegiance to his sovereign, gives the subject a right to add insult to rebellion. Still this plea, in substance, is often urged to justify the practice under consideration. That a man makes no pretensions to religion, i. e. makes no professions of regard for the institutions of God, is a plea put in bar against all claims upon his sincerity, while complying with such forms as he finds convenient. But it is to be remembered, that, according to the principles of civil law, native subjects are under the same responsibility before as after taking the oath of allegiance to their sovereign. Thus it is under the government of God. Those who make no profession of obedience to him, are bound for the full discharge of all that he requires from any of his subjects. The severe judgments so often pronounced by worldly men upon the conduct of professing Christians, show, from their own mouths, the rule of their future condemnation, in case of final impenitence.

It is not easy to discover what apology men will offer at the bar of God, for insincerity in his service here on earth. They are accustomed to show sincere respect to earthly superiors, both in word and action. But every reason for such treatment of a fellow man, our superior, is incalculably stronger, for the worship of God. They will not pretend, that the practice of hypocrisy is more pleasant, than are those acts of devotion which spring from the emotions of love and gratitude, and are inspired by the contemplation of divine beneficence and perfections. Still less can it be imagined, that constrained, hypocritical shows of devotion, can meet with speedier or better rewards, than those offered to the pious, not as the hire of their service, but as the free gifts of infinite mercy to all who will *ask* them.

It might be of service to some persons, to keep, for a single Sabbath, a diary, both of their apparent and real occupations during the day. The diary of the body would be a record of movements, strikingly fitted to the duties of the day; while that of the mind would scarcely give an intimation of the scenes through which it passsed, unless from an involuntary exclamation of ennui and weariness of the external restraint submitted to.

But the day is coming, when sincerity in our intercourse with heaven, will be of more apparent value than at present. The tinsel robe of the hypocrite will not stand the refining fire, when "all that do wickedly shall be as stubble." The asbestian robe of sincerity, purified by the sprinkling of a Saviour's blood, will be the only safety, in passing the ordeal which gives entrance to the kingdom of heaven. C. S. A.

From the Connecticut Observer.

The truth of the following remarks has been tested by ages of ecclesiastical tyranny. The grand principle maintained by Luther, of "justification by faith," has a closer connection with religious liberty than most are aware. The present civil liberty enjoyed in this country, may be traced not very indirectly to this grand principle of the reformation. It is a fact well established, that the religious discussions brought on by the efforts to throw off the innovations and corruptions of popery, prepared the way for juster notions of civil liberty. Let the same corruptions roll back on us, and we may bid adieu to religious freedom. We know this will be denied. We know Jesuits can in the United States cry themselves hoarse, in ringing changes on the danger of a union of church and state, from the treasonable designs of Presbyterians. But a candid mind might inquire, whether in Europe they talk of the evils springing from a union of church and state? Is there a country on the globe, where popery has the power, where she does not unite church and state? Is not the very head of the papacy a temporal prince, and are not church and state united in his dominions? Who then will not suspect that if popery had the power, she would unite church and state in this country?—

RELIGIOUS LIBERTY.

Liberty of conscience has never been maintained with any consistency and permanence, among any people, during the whole existence of the church, where the prevalent religious system did not contain the article of *justification by faith.*

The history of the church is full of instruction on this subject. And it is worth while for every one, who is at all concerned in the great interests of religious liberty, to study it carefully in reference to this very matter. Before the spiritual tyranny of the dark ages could be established, it was necessary to make many additions to the doctrine of Christ and his apostles. The sacraments were changed from their simple character of significant actions, designed to represent the truths of the gospel, into mysterious rites, by which the duly authorised priest gave to man the "assurance of grace." Their number was greatly enlarged; and some of them at least were made necessary to salvation.—Baptism and the Lord's supper were of that number. But it was necessary before a sinner could partake of these saving rites, that he should have a conscience clear from all offences against his brethren, all charges on the part of the church. In this delicate and difficult affair, the genius of some ambitious priest invented the *doctrine of penance.*—After this followed absolution, extreme unction, and last of all purgatory. It is particularly worth while to notice how every addition to the plain simple doctrine of salvation by faith in Jesus Christ, is suited to extend priestly influence. The difference is immense, as will readily appear from the following contrasts.

In the one case, the believer relies entirely on the divine mercy. No human being comes between him and his final Judge. In the other, the minister of religion assumes the functions of priest and mediator. In one case, this minister is, as we have before said, no more than a teacher, who assists the Christian to understand the gospel: In the other, by virtue of his priestly authority he alone assures the sinner of pardon. In the one case, he uses the sacraments as means of instruction: In the other, they are administered by the divinely constituted priest as certificates of grace. In one case, the Christian, in reliance on divine mercy thro' Jesus Christ, knows that he shall be saved: In the other, the vicar of Jesus Christ, the keeper of the christian's conscience, must tell him whether his penance is sufficient; whether his sins are retained, or remitted; whether he may hope to go directly to heaven, or pass through the fires of purgatory; or be sent to hell. It is at the option of the priest, too, whether he will grant or withhold these blessings. It is he only who has power to bestow them; and it is the worst of all heresies to deny that power. Admit him to be a duly authorised priest, and whatever your sins, he can deliver you from them, provided only you will purchase enough of the *merit* which he has to sell, to make up your deficiencies. But the trembling sinner must comply with the demands of the ghostly father, or be sent directly to perdition.—It is only the priest, too, who has power to pray the souls of kindred and friends out of purgatory. But somehow, there is little or no virtue in gratuitous prayers. They must be paid for, or they are unavailing. The demands then of the priest must be submitted to, or one's dearest relatives will be confined for ages in the fires of purgatory.

Surely he must be blind, who does not see that there is scarcely a limit to spiritual power, when a minister of religion is tho't to have the authority to settle the terms on which a sinner may be accepted with his Creator. And every addition to the simple doctrine of the gospel—"Believe on the Lord Jesus Christ, and thou shalt be saved;" every claim of man to the power of bestowing grace, or giving assurance of salvation, is a fearful encroachment on the great principles of reigious liberty.

This is a point, which, though overlooked by our statesmen, is one which must be guarded with particular vigilance. Constitutions and laws, and philosophy and education, will all be utterly inefficient to preserve religious freedom, if it is ever admitted that man, however high his ecclesiastical dignity, however distinguished his piety, has any authority whatsoever, in regard to the terms on which we hope for salvation. *This* is the *entering wedge* of all religious tyranny. Let it once be driven in, and it will make an opening wide enough for every thing else to follow. But let Christians be well instructed; let them stand firm here, and in the nature of the case it is impossible for priests to get hold of the mind so as to enslave it. Indeed, to a Christian well instructed on this point, nothing in the wide world appears so monstrously extravagant, as the claim of men to the office of the *priesthood.*—*Rel. Tel.*

COST OF ENGLAND'S WARS.

May 18, 1830, the 14th anniversary of "the British Peace Society" was held in London. The assembly was numerous and respectable; and the gentleman who presided was a member of the Society of Friends. One of the leading doctrines of this Society is, "that self-preservation consists in preventing evil, rather than avenging it." One of the speakers, Rev. T. Wood, in showing the evils of war, spoke thus of the expenditures of England in its various wars, and of their ruinous consequences:—

"It has been thought by some, that war is productive of commercial benefit, and we have been told, as a proof of the fact, that now all things are in a state of depression; but in the time of war money circulated, trade flourished, the agriculturist was enriched, and the mechanic employed at a proper remuneration for his labour. Now all this is a fictitious appearance of prosperity; and if we look at the subject fairly, and consider nations as we do the circumstances of individuals or families, the fallacy of the thing will be very evident. If the real income of any man be one hundred a year, and by means of credit he is enabled to spend a thousand, there is a tenfold circulation of property from that person, and by him many hands are employed. But this is a state which cannot continue; the excess of expenditure must necessarily produce ultimate insolvency; and then the people are thrown out of employment, and become sufferers by his failure. If, in addition to their loss of trade, they had also to contribute to the discharge of the debt which had been thus incurred, their miseries would of course be much increased. This is our case in a national point of view, as the effect of the many desolating wars in which our country has been unhappily engaged. In 1700, our national debt was ten millions. In 1714, it was thirty millions, having increased twenty millions, in the space of fourteen years, which had been principally spent in war; and then, to render the calamity still greater, a standing army was introduced in time of peace. In 1750, the national debt was sixty millions; it had increased thirty millions in thirty-six years, the latter part of which had occasioned the addition, because that was the part of actual warfare. The military force of the country was then 18,000. In 1762, the debt had become eighty millions, being an augmentation of twenty millions in twelve years, during which war had raged severely. In 1784, it was two hundred and forty millions, being an increase of one hundred and sixty millions in twenty-two years. We had unhappily been engaged in the American war, which commenced in 1775, and cost the nation £100,000,000. What a multitude of benevolent objects and institutions might have been supported by this great sum, which was expended in the destruction of men. In 1800, the national debt was £400,000,000; it had increased 160,000,000 in sixteen years, which was principally occasioned by the French war, the most expensive and the most destructive of all our conflicts. But in March, 1816, it was the prodigious sum of £830,000,000, being an increase of £430,000,000 in little more than fifteen years, by the continuance of the same dreadful conflict; and now, we are told that half the taxes of the country are necessary to pay the interest of the debt incurred.—However, therefore, politicians may endeavour to mistify the thing, the fact is clear as the noon-day sun, that all our national distress is the consequence of war. One unnatural state of proceeding leads to another, and we are informed money is so plentiful, that the interest on capital is almost worthless; and yet thousands are found in the depths of the most painful poverty, for want of its circulation. We are told that our warehouses are filled with clothing of all sorts, and yet multitudes in the land are naked; we are induced to believe that there is provision in abundance, and yet the complaint is heard of a redundant population. "In the multitude of people is the King's honour;" but the war system is their destruction. It behoves us then, as men, and especially as Christians, to study, to practise, to promote, the principles of peace. Jehovah is "the God of peace;" Christ is "the prince of peace;" the Holy Spirit is "the spirit of peace;" and heaven is the land of uninterrupted peace forever and ever."

From the Evangelist.

THE BREAD FOUND.

"Cast thy bread upon the waters; for thou shalt find it after many days."—*Eccl.* xi. 1.

MR. EDITOR——The following incident, which interested me very much at the time of its occurrence, is at your disposal:—

In the spring of 1828, I left this city, in company with another gentleman, on a journey of about 200 miles. Previously we provided ourselves with a supply of tracts, expressly for gratuitous circulation on the road. Immediately on leaving the city, we began to scatter our bread upon the waters, not knowing that we should ever hear from our little winged messengers again, until the revelations of the judgment day. It however furnished us no small degree of pleasure, to observe the eagerness with which the old and young would hasten, sometimes leaving their dwellings, to catch the tracts that were thrown out, while they were yet on the wing. The second day's ride carried us through a very delightful country village, in the centre of which, on a little eminence, stood the church and academy, so beautifully located, and commanding such an extensive prospect, that they could not fail to catch the attention of the traveller. As we approached the academy, I observed several young ladies, members of the seminary, as it afterwards appeared, standing by the way side, apparently in earnest conversation. Being in a close carriage, unobserved by them, I passed out, between the curtains, two very excellent tracts. I kept my eye upon them; and hardly had they reached the ground before they caught the attention of the young ladies, who, after we had rode a little distance, picked them up, & were soon beyond the reach of our observation. I had no expectation of every seeing them again. Three months had hardly passed away, however, before, very unexpectedly to me, I was sent for to supply the pulpit in this same village, for a time. After my arrival, I was very soon convinced that there were many indications that a cloud was gathering, which promised a rich shower of divine grace. The great and important inquiry was spreading through the seminary, and very soon through the whole congregation.

After some weeks, I mentioned in the presence of the family where I stayed, the circumstance of my having travelled through the place the spring previous, and also the circumstance of dropping the tracts. One of the young ladies immediately left the room, and after a few moments returned with a tract in her hand, which she presented to me. I at once recognised the tract by a sentence on the margin in my own hand writing, and found it to be one of the two above referred to. The young lady remarked that she was one of the females whom we passed by the way-side, and that the other tract was picked up by her cousin, and was now in her possession; and that the tracts had been circulated in school, and read with much attention, and afterwards returned to them as the rightful proprietors. These two young ladies both became the subjects of the revival. Not long after, I was called to visit the young lady who had the other tract. She was on a bed of sickness, and in extreme pain. On inquiry, I found that she was rich in the faith and grace of the gospel. I took an opportunity of inquiring of her, if she remembered the circumstance of the traveller and the tracts. She replied in the affirmative, and immediately produced the tract, remarking that it had been the source of great consolation to her. This sickness soon finished the history of her sufferings, and I was called to the melancholy service of preaching her funeral sermon.

Little did I think, at the time I threw out the tracts to these two strangers, that I should so soon be sent back to initiate into the church one, and to perform the funeral services of the other.

Inference.—Let every traveller go prepared to distribute tracts, hoping to find them after many days.

Your's, &c. —— ——.

New-York, Aug. 20, 1830.

From the Rochester Observer.

PERSECUTION.

The Baptist Missionaries in the island of Jamaica have met with great success the last year, in their labours for the conversion of the slaves. The increase of church members, after deducting losses by death, &c., being 1400. The improvement which religion makes in the character of these poor ignorant creatures, it has been abundantly proved by facts, is great. But it seems that even the improvement of the slaves, their being actually rendered more valuable to their masters, cannot reconcile these men to the missionaries. To see those whom they have been in the habit of considering on a level with the beasts, and whom they have treated as such, triumphing in the "glorious liberty wherewith Christ makes his children free," excites the enmity of the natural heart, which in this case manifests itself in a determination to prevent the slaves from attending religious meetings. The slaves have hitherto been indulged in having the use of the time from sunset to sunrise as their own. This gave them an opportunity of attending meeting in the evening, to prevent which an act has been past, prohibiting religious meetings being held between sunset and sunrise; in other words, depriving the slaves entirely of receiving instruction from the missionaries, and from meeting together themselves for prayer and exhortation and reading the scriptures. The Assembly of the island has appointed a committee to inquire into the "establishment and proceedings of the Sectarians," and in their report they have made charges against the missionaries of the most outrageous character. Notwithstanding the oppressive conduct of the rulers in the island, to check the progress of religion, and to rivet still closer the fetters of the slave, the word of God is not bound, and the missionaries seem determined, amid the raging of the tempest of persecution, to speak the things which they have seen and heard, and cheerfully to suffer even bonds and imprisonment for the cause of Christ. Indeed the good work appears to prosper greatly, and to be extending into all parts of the island, releasing the spirits of the poor negro from the bondage of sin and Satan, although his body still groans under the bonds of the most cruel servitude.

We have no doubt, if these Jamaica taskmasters, these traffickers in human flesh and blood, were in this country, they would be among the advocates of "liberal sentiments,"

and "free inquiry," and would join in full chorus with the Infidel and Jesuit in warning the good people against the arts and oppressive conduct of the orthhodox clergy, and would swell their voices to their highest note in chanting the dulcet song of "Church and State!!"

From the American Tract Magazine.

TWO INFIDEL OBJECTIONS CONTRASTED.

Friends and enemies of our benevolent institutions are daily becoming more numerous and decisive. Among the objections urged against the American Tract Society, we frequently meet with the two following:—

Obj. 1. That *the price of its publications are so* HIGH, that the Society is amassing large pecuniary resources from the profits of the sales.

Obj. 2. That *the prices of its publications are so* LOW, as to interfere with the profits made by others on kindred publications, impoverish the Society, and create the necessity of large donations to sustain its operations.

We leave the two objections to stand contrasted; simply adverting to the following facts:—

1. The principle adopted by the Committee is, to sell the Society's publications at such prices, that the amount received for such as are sold shall be equal to the whole amount expended in issuing them; so that the Society shall neither be enriched nor impovished by its sales.

2. The Society's fifth annual report, presented in May last, contains a complete inventory of the property of the Society, and a full exhibit of all its pecuniary concerns, in which it is believed every question of moment that can be raised respecting them is answered by an accurate statement of facts. By that inventory it appears, that the whole amount due from the Society, (chiefly for paper bought on credit), was, within a very small sum, equal to the whole amount due to the Society on tracts sold at a credit; and that *all the property of the Society* (exclusive of its house, which was erected solely by donations for that explicit object) *consisted of the publications in its general depository, its stereotype plates, engravings, and paper on hand, the total of which was, in round numbers*, $37,000

2. The Society's publications being sold without a profit, the expense of all its gratuitous publications, and of spreading out its operations over every destitute field to be occupied, must be sustained by donations; and these donations must be increased just in propertion to the fidelity and activity of the Society, in obeying the command of Christ to convey a knowledge of his gospel to "*every creature.*"

TEMPERANCE.

DRUNKENNESS.

"Drunkenness is the occasion of nine tenths of the grief and guilt that aggravate the inevitable distresses of the poor. Dry up that horrid thirst, and the hearts of the wretched would sing aloud for joy. In their sober senses, it seldom happens that men, in a christian country, are such savages. But all the cursed passions latent in the heart, and seemingly, at least, dead, or non-existent, while that heart beats heartily in sober industry, leap up fierce and full grown, in the power of drunkenness, making the man at once a maniac, or rather at once converting him into a fiend."

So says Blackwood's Magazine; and yet, of all the bacchannalian publications that have disgraced the press for the last ten years, some articles in that work are the basest, and have been the most pernicious. As if conscious of its crimes, as the public patron and oracle of hard drinkers and glutonous eaters, it seems to be forced now and then to utter truths like the above, as some atonement to violated good manners, not to say to outraged virtue and indignant patriotism. We have been glad to see, however, that the *Noctes Ambrosianæ*, in late numbers, have been comparatively free from such indecent vulgarities. The rapidly increasing consumption of "Scotland's Skaith," during the last twenty years, which has been learnt by inquiry at the revenue offices, might have been discovered by an examination of Scottish literature.—*Jour. Humanity.*

BRADFORD, ENGLAND.

A meeting of the Bradford Temperance Society was held on Monday week, the proceedings at which created great interest in that town. The proceedings commenced on Saturday, when Professor Edgar explained to an assembly of ladies, the principles of the Society, several of whom expressed their willingness to farther the good work. On the evening of the same day a meeting for the discussion (in pursuance of an invitation which had been circulated) was held, when Prof. Edgar attended to satisfy the doubts of conscientious persons, which terminated to the satisfaction of all parties. On the evening of Sunday, a large and highly respectable congregation attended to hear the Professor's discourse; in which he endeavoured to establish the position, that "temperate members of society are the chief agents in promoting and perpetuating intemperance." There was a meeting at the Friend's meeting house in the evening; several of the principal spinners closed their manufactories an hour earlier, to allow their men an opportunity of attending. It appears that the quantity of corn spirit consumed in England, Ireland, and Scotland, in 1829, was 22,690,270 imperial gallons; the consumption having trebled in eight years. To drinking ardent spirit, three fourths of all the beggary, one half of all the lunatics and suicides, and seven eights of all the crime, with which the country is cursed, is attributed. The Bradford Society, which is the first that has been established in the north of England, and is only in its infancy, already has 160 members.—*London World.*

MIDDLESEX (CT.) TEMPERANCE ASSOCIATION.

An account of two late meetings of this active and efficient Society, communicated by the Secretary to the Connecticut Observer, should have been noticed before, but was mislaid. We now copy from it the following statements, than which we have rarely seen any thing more encouraging:—

"The cause continues to advance in Middletown with steady progress. In 1828, there were entered at the custom-house 186,845 gallons of distilled spirits; and during the first half of the year 1830, less than 4000 gallons.

"At Hadlyme, the Society was permitted to meet on ground where no store-keepers or tavern keepers sell ardent spirit, and where the members of the church of one denomination all abstain from it.

"In one place represented, only two farmers are now known to furnish it to their labourers. Three vessels in constant employ exclude it altogether. A fishery employing eighteen hands for the season, has been conducted wholly without. Formerly when it was furnished, the hands lost considerable time from illness. This season no hand has lost an hour from that cause. Here the greater part of the population, over fifteen years, is enrolled, and in the language of the delegate, "the members stick to the principle."

"In another place, seven out of nine stores have wholly abandoned the sale. The majority of the grown population are enrolled and remain stedfast. The reform here has been carried, and its friends feel that they have little more to do than maintain the ground already gained, till the remaining venders and consumers drop off from the stage, and their example ceases to have influence.

"In one of the largest associations, where there were formerly ten retailers, and now but three, one man in extensive business states, that of all who were his acquaintances thirty years ago, one fourth part have become drunkards. This he states as the necessary result of former habits and customs in the community. Here two factories, employing about one hundred hands, have been carried on for years without ardent spirit, and of all the workmen employed in them from the commencement, only one individual has become a drunkard, and he was one in the stage of prudent use when he entered."

INDIANS AND RUM.

A number of the Penobscot tribe of Indians have been seen about our streets for a week or two past; and we regret to say, that two or three of them are frequently seen intoxicated. By a law of this state, passed at the first Legislature, all persons are prohibited from *selling* or *giving* any spirituous liquors to any Indians, under penalty of *ten dollars* for each offence. Let our citizens see to it, and put this law in force.—*Portland Reader.*

From the above announcement we should infer that a drunken *Indian* was rather an uncommon sight in Portland. "We regret to say," that drunken *white* men are *not* uncommon in this region. The laws of the state of Maine are very merciful towards Indians; a striking contrast with the laws of some other states respecting the aborigines. But we see no reason why the same protection should not be extended to the *whites*.—Wherein have the *white* population of Maine offended, that *they* should not be rendered as safe in life and limb as the privileged Penobscots?—*Philanthropist.*

TEMPERANCE ANECDOTE.

A gentleman who was a boarder in one of our most respectable hotels, mentioned a few days since, that he one day found at the dinner table with him there, fifty persons; and observing eight decanters of different liquors, rum, brandy, gin, and whiskey, which were conveniently arranged on each side of the table, it occurred to him, as he had heard much on the subject of temperance reformation, that he would particularly notice the quantity of liquor made use of at that sitting; and he observed, though there were fifty persons at table, only one decanter was unstopped. One gentleman, he said, took a small drink of gin and water; the other decanters went from the table as they came on, not a stopper having been removed from either of them. There was a time when decanters thus filled would have attracted more attention. We hope the neglect may continue, till it shall not be thought necessary to have them appear at the dinner table at all.—*Augusta (Ga.) Courier.*

ANOTHER.

Many years ago, travelling in South-Carolina, I fell in with a Mr. Horry, the brother of General Horry, of revolutionary fame. He told me he was the oldest man in St. John's Colleton, and had seen the parish buried three times over. I observed to him that he must have been blessed with an excellent constitution. He said no, quite the reverse. Had his constitution been good he should have been dead long ago. I asked him how he explained that. He said he should have done as others he was raised with, did—attended clubs, dinners, and hunts; but he was always compelled to take care of his health, and live temperately, while others, presuming on the strength of their constitutions, put them to trials which they could not endure. He had observed that the most robust people in South-Carolina were generally the first to die.

I was lately surprised to hear a fleshy robust man give as a reason for his habit of drinking drams in the morning, that he thought his appetite increased thereby, and he was equally surprised on being told it was possible he might eat too much. He tho't the more a man ate, the better it was for his health.—*Jour. of Health.*

THE SPIRIT TRADE.

A writer in the Genius of Temperance says:—

"I was once a rum merchant; and I know the legitimate tendency of that trade is to destroy *all* moral principle. It cannot be otherwise; because the adulteration of liquors has become *universal*; and no man can sell them "pure as imported," and obtain their cost; hence, if he sells at all, it must be the spurious article; not, however, *as* spurious, because no one wants *that*, and yet *every* one gets it, or at least nine in ten do."

INTELLIGENCE.

WESTERN ASIA.

Letters have been received in this vicinity, from Rev. Mr. Dwight, which bring down the dates to the 14th of May. He was then on the eve of departing from Constantinople, where he had tarried about one month, preaching every Sabbath to a few English and American residents, collecting information relative to the object of his mission, studying the Turkish language, and making preparations for his journey into Persia. He was to go on horseback in Turkish dress, with a firman in his hand, and with letters of special introduction to the different Pachas, &c. He had twice seen the Grand Seignior, who eyed him and those with him very sharply, and afterwards inquired who they were. Mr. D. speaks of the face of the country as truly delightful; but of the inhabitants as wretched. He was to leave two or three days after the date of his letters, and expected, before this time, if his journey was prosperous, to be at Tebriz, in Persia, a distance, perhaps, between one and two thousand miles, through a rough and perilous road. He speaks of the goodness of God, in opening before him a path of usefulness; and though lonely, he was not cast down or disconsolate. His path was through the place where Martyn died, and by the Black sea, thro' Erzroon, Georgia, &c.

EDUCATION IN GREECE.

The New-Haven Intelligencer contains some interesting extracts relative to this subject, under date of Smyrna, April, 1830. The educaton of female children has been entirely neglected by that nation; but the school now established by Mr. Brewer is full of promise.—Mrs. Reynolds says—referring to the gross ignorance and superstition of the people—

"My heart sickens at the view; yet I am cheered with the bright prospect of our school; it is like the shining of a candle in a dark place. I do believe the Lord will own and bless our humble efforts to spread the knowledge of himself, and that what is sown in much weakness will spring up and bear fruit unto eternal life. When you see any that have wept at the fate of unhappy Scio, tell them her hapless sons and daughters, who escaped the bloody massacre, have returned to the number of 10,000, to cultivate once more her fertile fields, and what is still more interesting, some of the teachers in her former college, have commenced a school amid the ruins of the once beautiful city, now one heap of desolation, with the exception of here and there a corner, which is the residence of a family. In Mr. Brewer's visit there last week, he walked through fallen arches, cellars and houses, and his soul was filled with compassion for the wretched inhabitants. He carried a bundle of clothes sent by our friends at home, which, in distributing, called down their warmest blessings on himself and our patrons. The school has increased to one hundred; and the Greek master is really anxious for its spiritual good. He has prayers every morning."

Mr. Brewer says, as a farther inducement to the munificence of the ladies of New-Haven—

"We have at length arrived at a painful stage of our operations; for though our school-room has been fitted up at some expense, and was unquestionably the best we could obtain, (being so nigh our own lodgings), it can only accommodate an *hundred*. Yesterday we had this number of pupils, and though the master has contrived to make a place for the daughter of a priest, and a few friends this morning; yet considering the coming on of warm weather, I was constrained to say to a sweet little girl, "*There is room for no more.*" As she went sadly and slowly to find her mother, I turned on my heel and said to myself, "I will go and tell Mrs. —— what I have seen." We cannot feel content with taking merely an hundred from the 5000 families that are within half an hour's walk of us, and from 50,000 that are not far distant."

AMERICAN EDUCATION SOCIETY.

Rooms, 52, Washington street, Boston.

FACTS

Relating to the Want of Ministers.

According to estimates before published, it appears that there are necessary, to furnish an entire supply for the destitute of six denominations,	4,000
To supply all other destitute portions of the population, (probably not less than)	2,000
Total,	6,000
The number of ministers who die in a year, may be estimated at	150
The number of ministers necessary to supply the annual increase of population, at the rate of one minister to 1,000 souls, cannot be less than	350
Total,	500

Of course, *if all the destitute were now supplied*, it would require an annual increase of *five hundred* ministers, to keep the population supplied as well, relatively, as it now is. Allowing *twelve years* for the supply of those who are now *destitute*, it would require an accession of *five hundred* ministers more every year for *this* purpose; so that in order to meet the *real wants* of the country, there should be an annual increase, for twelve years to come, of *one thousand ministers.*

Actual increase of Ministers in a Year.

From tables published in the Quarterly Register, the present year, it appears that the whole number of students in the *theological seminaries* of the United States, of all denominations, is	639
About one third of these enter the ministry each year, or	213
Add to this, the whole increase of the itinerant ministry of the methodist ch'h last year, (as reported in the Ch. Advocate & Journal for August, 1830),	83
And the increase of baptist ministers reported for the year ending February, 1830, (see Baptist Tract Magazine), a part of which increase is owing to more complete returns,	190

And we have from all these sources, less than five hundred ministers; a number barely sufficient to repair losses occasioned by death, and to keep up with the growth of population; making no provision whatever for lessening the number of destitute population, to supply whom *six thousand ministers* are probably needed at this very time.

What shall be done to supply this great deficiency?

To this question we now give no answer, except to repeat with increasing earnestness, the direction of the Lord Jesus—"*Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.*"

Burman Mission.—Extract from Rev. Mr. Judson's journal, as published in the Baptist Magazine:—

"*Dec.* 31, 1829.—Since my last, Moung-Poo, husband of Mah Men-san, mentioned Nov. 29, has been baptised at Pah-Ouk; and last Lord's day three more soldiers were baptised in this place; making twenty-eight individuals this year; not quite so many as were baptised last year. Besides which, ten of the number are Englishmen. However, Rangoon furnishes a reinforcement of seventeen Burmans, (four lately), and Tavoy another reinforcement of eight, mostly Karens; making a total of fifty-three.

"Our Taling translator has added the gospel of St. Matthew to his little stock of tracts, and we have just appointed a committee to unite with him in examining and revising his work."

Greek Mission.—The interest taken in this mission, both by Episcopalians and persons of other denominations, is really wonderful. In an excursion of less than two months through parts of Virginia, chiefly those not visited by Rev. Mr. Robertson, Rev. Mr. Hill collected nearly $700. In somewhat more than a month the former gentleman had received, in the eastern states, about $300 for the mission, and nearly $400 for the press, besides special donations amounting to $200, in Hartford, by which one press has already been secured. Most of the latter sum ($400) was contributed by members of the congregational society, and much of it came from children of Sunday and day schools. *Phil. Rec.*

Death of Dr. Anderson.—The following particulars respecting the death of Dr. Anderson, of Liberia, are communicated in a letter from J. W. Prout, inserted in the last number of the African Repository:—

"Well might I have said, when Dr. Anderson breathed his last, come and behold how a Christian can die. He commenced praying on Thursday evening, and continued in fervent prayer to his blessed Redeemer, until the last. He offered up a most fervent supplication in behalf of the colony, for the civil and military officers of the same, for the Colonisation Society and its friends, and in behalf of his relatives and friends. Shortly before he expired, he said "For me to live is Christ, and to die is gain." Again he repeated the stanza—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

He lived the life of a Christian, and died as he lived. The bible was his first companion in the morning, and the last at night. His walk corresponded with his profession. The following sentence he desired might be inscribed on his tomb:—"*Jesus, for thee I live; for thee I die!*"

Cost of Clergy.—The established churches of England and Ireland cost £8,852,000 a year; their followers amounting to 6,406,000 people. The Dissenters in England and Ireland amount to 14,600,000 people, and pay their instructors £1,024,000 per annum: The clergy of the whole christian world (England and Ireland excepted), which contains 118,728,000 people, receive altogether but £8,852,000 a year. So that the clergy of all descriptions in Great-Britain and Ireland, which have a population of 21,000,000, are actually paid more than that of the whole christian world beside, by the sum of £1,024,000 per annum.

Indian Question.—The Cherokee Phœnix, of August 14th, contains the opinion of Mr. Wirt, "*On the right of the state of Georgia to extend her laws over the Cherokee Nation.*" The case and opinion occupy three pages of the Phœnix. After discussing the subject at great length, Mr. Wirt comes to the following conclusions:—

"1. That the Cherokees are a sovereign nation; and that their having placed themselves under the protection of the United States does not at all impair their sovereignty and independence as a nation.

"2. That the territory of the Cherokees is not within the jurisdiction of the state of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

"3. That consequently, the state of Georgia has no right to extend her laws over that territory.

"4. That the law of Georgia which has been placed before me, is unconstitutional and void: 1. Because it is repugnant to the treaties between the United States and the Cherokee nation: 2. Because it is repugnant to a law of the United States, passed in 1802, entitled, "An act to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers:" 3. Because it is repugnant to the constitution, inasmuch as it impairs the obligation of all the contracts arising under the treaties with the Cherokees; and affects moreover to regulate intercourse with an Indian tribe, a power which belongs exclusively to Congress."

This opinion is dated at Baltimore, June 30th, 1830, and bears Mr. Wirt's signature. From the above conclusions, it will be seen, that Mr. Wirt, who is one of the most learned and able lawyers in the United States, goes all lengths in favour of the Cherokees, and against the state of Georgia. Such an opinion, derived from such a source, cannot but have great weight with the great body of the people of the United States, particularly those whose feelings and opinions are not biassed by pecuniary interests, or party passion.—*N. Y. Daily Adv.*

The Crime Confessed.—Let those who have blamed us for the part we have taken with respect to the Indian Question, read the following. It is from a speech lately made to his constituents by Mr. *Barnwell*, a member of Congress from South-Carolina. He himself voted for the "nullification" of the treaties, "the supreme law of the land," and now boasts of, and applauds the act, and the spirit of those who, "in defiance of all treaties, of all laws," trample on Indian rights. Mark his words:—

"By a law of the United States, the non-intercourse law, the President was authorised to prevent, by armed forces, the intrusion of the whites upon the Indians. Yet, when Georgia became dissatisfied, and justly so, with the conduct of the government, when she became assured that the Indian title would never be extinguished, what was her remedy? She abrogated, she nullified the treaty; she reverted to her original sovereign right over her soil; and extended, in defiance of all treaties, of all laws, her own jurisdiction over all persons within her limits. And what was the result? Disunion? No! The tempest did rumble at a distance, but those fearless champions trembled not at its threatnings, and it passed away.—Bloodshed? No! The crash of arms was heard; the tocsin of violence was sounded; but Georgia's patriots were ready at their posts; their feet were planted upon her boundery; and their firm and lofty defiance achieved at once what their petitions, remonstrances, and appeals, had for years attempted in vain. They triumphed! Here, then, is a precedent; here was nullification; nullification of a treaty of Congress, of a law of Congress; of a pretended law of the land."—*Jour. Hum.*

The speaker appears, for once at least, to have been honest. We believe he has told the simple truth. But, what a disclosure!

Assembly's Board of Missions.—The Secretary of this Board for domestic missions, states in the last number of the Reporter, that they "have now at command *more men than money!*" Nearly thirty young men have expressed a willingness to enter on missionary labours early in the approaching autumn, and a number more from other quarters have offered their services to the Board.—*Southern Rel. Tel.*

We are glad to perceive by the Boston paper, that there is every reason to believe, that Mr. Wilks, the Secretary of the Protestant Society, will be returned to Parliament for that town on the popular interests. Mr. Wilks is well known as a man of splendid talent, devoted to the promotion of civil and religious liberty, and we heartily wish him success.—*London World.*

Messrs. J. S. & C. Adams, of Amherst, have just published a volume of 264 pages, containing the Treatise of Witherspoon on Justification and Regeneration, with an introductory Essay, by William Wilberforce, Esq. Its object is to afford a distinct delineation of the grand outlines of the christian character; to exhibit the fundamental principles of christianity; and to point out clearly the effects which these principles will infallibly produce, when they are rightly apprehended and felt.

It would seem that at the circus in Pittsburgh, on the first night of performance, a riot took place, in which a number of persons were stabbed. How strange that any irregularity, especially any thing like a riot, should take place among the "good society" that usually attends such instructive and moral exhibitions!—*Rochester Obs.*

We learn from the New-Haven Advertiser, that six hundred and fifty dollars were the nett proceeds of the fair held by the ladies in that city, a few days since, to be appropriated to the support of Rev. Mr. Brewer's mission at Smyrna.

Rev. Mr. Campbell was installed on Thursday evening last, as pastor of the first presbyterian church in Albany. The exercises on the occasion were of the most impressive kind.

Rev. Wilbur Fisk, of Wilbraham, Mass. is chosen President of the Wesleyan college, at Middletown, Conn.

Rev. Mr. Blagden, of Brighton, Mass. has accepted the invitation recently given him, to become pastor of the Salem street church in Boston.

Rev. Mr. Ingraham, late of Bradford, Mass. has been invited to the congregational church in Brandon, Vt.

Rev. Mr. Paul has resigned the pastoral care of the African baptist church in Albany, with an intention of removing to the settlement of coloured people in Canada.

REVIVALS.

The place mentioned in the following article, we presume, is one of the many that were lately favoured during the extensive revival at the north, though we do not recollect that the name was included in the list then furnished us. The article was prepared last week, but deferred on account of the sudden accumulation of important political news:—

Chazy, Clinton Co. N. Y.—The New-York Evangelist contains a detailed and highly interesting account of a revival in this place, furnished by Rev. J. Byington, who has been for more than thirty-two years the settled pastor of that church, and who, during that period, has witnessed at six different times the outpouring of the Spirit among the people of his charge.—The church was small at the beginning, consisting only of nine members, in a thin and scattered population; but "her branches are now spread far and wide;" and many of the fruits of those revivals are now scattered over the face of the country. The spot is endeared to the pastor by many precious ties. He has not reaped where another had sown, or gathered where another had planted. For more than three years after his settlement, he had not seen a minister of any other denomination; and there was but one family within three miles of the village, that belonged to another connection. God was evidently with them. The church had been early distinguished for firmness and unanimity, during the influx of vice, irreligion, sectarianism and infidelity, in their various forms. For a few of the past years, however, since the revival of 1822, the religious state of things has worn a gloomy aspect. Christians became supine and remiss in duty. Iniquity abounded; and sinners triumphed.

"Twice in the three past years, a few Christians awoke, and felt the necessity of a change, and began to talk about looking to God for a revival; but in both instances, awful events occurred, which extinguished the spark that was beginning to be fanned into a sacred flame. The few Christians who were feeling, sat down by the cold streams of Babylon and wept.

"In the spring of 1829, the darkness exceeded every thing heretofore experienced. It was felt. The indifference to every thing of a religious interest was manifest. Labouring to rouse to feeling and action; finding it wholly unavailing, a dismission was solicited, as being necessary to a subsistence. One week passed away after another, before even this could be brought to a bearing. Although the request was not granted, and an equivalent was promised, yet such was the indifference to the gospel, that it ended here.

"Our Saturday evening prayer meetings, which had long been in existence, were nearly forsaken. Sometimes five and six, and oftener but two, attended. These, I believe, never went away without praying, and leaving their tears as a witness, over the moral desolation which sin had made. These sighed, and mourned, and cried, "Will God forever cast us off? Is his love clean gone forever? And will he remember to be gracious no more?" I never in my life felt to preach and talk so plainly, and to lay open so fearlessly, the wicked, depraved heart of man; to exhibit so much of the pointed part of the law of God; his unchangeable sovereignty, and the regions of endless damnation reserved for the sinner. The few praying Christians now began to feel more than ever, the situation of the church, and of sinners. They cried aloud to God for his help. In the months of July and August, about ten or twelve went solemnly to God in prayer, for one thing, the descent of the Holy Ghost. Their very countenances told us what they felt. It was manifest that their business was with God. Little was said; but broken hearted feelings were breathed out in humble supplications to the Almighty, scarcely indulging a thought that a revival could commence, and be perpetuated among us.

"Now was the time in which the hand of Jehovah could be seen, and in which it would be acknowledged. At this critical moment it was ascertained that a young married woman was under solemn impressions, concerning her sinful character. This roused the females to resume their prayer meetings, and her case was most earnestly carried to God. Another female in the village, of fourteen years old, became anxious for her soul. Both of these soon expressed a hope of an interest in the Saviour.—At this time a young man told us he indulged a hope of pardon and redemption. These were viewed as encouraging omens. Even now it was not known that other members of the church were awake to this subject. We dared not to multiply meetings, although we thought we saw the cloud rising, and whispered to each other, "The Lord is at hand."

"On a Saturday evening prayer meeting, twelve or fifteen impenitent persons, mostly young men, came in, greatly to the surprise of the trembling few who met to supplicate God's mercy. Fearing, but venturing, they were told that the Christians present felt for their souls, and were now ready and anxious to present their case to the Almighty; and that if they desired this, they would rise. I believe they all rose. O, with what fervency were prayers offered, that they might be saved. On Sabbath evening many more came together, when the same request was made, and I suppose twenty rose, manifesting their desire for the prayers of the church.

"In the course of the week, nearly every house in the village was visited, and many out, when a short conversation was held with every individual, on the salvation of the soul. It was found that there was much seriousness. Many were melted, and replied, "We have been feeling more than common for some time, our wretched and undone condition, but were afraid to let it be known." A short prayer, directly to the case, was then offered, and the family left.

"On one Wednesday evening meeting, which was crowded, a young man unexpectedly rose, modestly confessed his sinful life, acknowledged his hopeful interest in Christ, and entreated others to come with him and taste the love of God. This was a pointed dart, from the Almighty to the hearts of many sinners, who for the first time had come in, to see what God was doing, and who became deeply convicted of sin, of righteousness, and judgment to come. The next night the only son of —— died, (a young man in the bloom and vigour of life, born and brought up among us), with a comfortable hope of an interest in Jesus. This death was blessed to the conviction of a number, and the general solemnity became visible. All our meetings were crowded, and full of the deepest interest. Some few more members of the church awoke, and the number of convicted sinners was hourly increasing.

"Almost every evening of meeting, the broad aisle for a long time was filled with people of all ages and stations, from the man of seventy, to the Sunday school scholar of nine, bending under a succession of prayers offered to Almighty God. The thunders of Sinai were heard; the sinner was arraigned at the tribunal of an awakened, guilty conscience; the Lord himself came down and filled the house with his majesty. It was peculiarly so on one Sabbath evening, which cannot be soon erased from the memory. At an early hour the house below was filled; meeting being opened, an unusual solemnity, full of eternity, spread over the whole assembly. An almost breathless silence ensued. Mr. ——, in the prime of life, who had been under solemn conviction for some days, sent a silent request to me, that the church would pray for him now, for he felt himself sinking. Successive prayers were immediately offered, touching the case.—The church agonised; sighs and sobs were heard in every direction. An elderly gentleman, whose head was whitened with the frost of nearly seventy winters, who had always done much for the support of the gospel and religious interest, then rose in the midst of the assembly and said, "I am an aged sinner. I am on the verge of eternity, and have no interest in the Saviour. I tremble before God. My children and grandchildren are going into the kingdom: I am without. I ask forgiveness of all, and beg the prayers of the church, that God, for Christ's sake, would have mercy on my soul." Can it be imagined, the effect which this produced?—The church bowed herself again before the great Jehovah, and pleaded a Saviour's merits; sensible that help could come from God only. It was granted.

"The anxious cry for mercy was heard in almost every house, and from those too from whom we should have least expected it. The anxious meeting was crowded for months in succession. Many who were convicted, but could not from local causes, attend the meetings, sent their situation, with a request to the church to be prayed for. The names of these persons were taken up and carried to God, and in almost every instance, they were hopefully renewed before they came to the house of worship. Before the church called, the Almighty heard, and while she was speaking, he answered.

"There has been so much of God in this revival, that it has confounded the pride of mortals, and stopped the mouths of gainsayers. The intemperate and profane man has submitted to its influence. Christians were kept humble. Converts were not in a rapture, but generally calm, and willing to be in the hands of a holy and just God. Meetings have been still and solemn, with very little talking. The principal part of our most interesting young men, and heads of families, are subjects of the work.

"On the first Sabbath of January, forty persons were admitted into communion, among which were the aged father, son, and grandson. Some who had long been members of the church, now sat down at the Lord's table with their husbands, children, and grand-children. At the next communion, a similar scene was witnessed. The whole number that have been added since the first of January, is ninety-four. Seven stand propounded. The number of members in the church is now not far from two hundred. And it is believed that not less than two hundred have indulged hope in this revival. Many have come from a distance to witness the great and good work of God, and most of them gone home, either convicted of sin, or indulging a hope of

an interest in Christ. A number of Sunday school scholars of the age of nine, ten, eleven, and twelve, have united with the church, and as yet exhibit remarkable evidences of conversion. On an examination of candidates, it was found that some dated their conversion back to the fore part of the last summer, when Christians first began to pray in earnest for a revival. I have been thus particular, in hopes that Christians will go to God, and really feel that they *want* that which they pray for. There is still among us a revival spirit, and we are hoping for another shower of divine grace. That we may not be disappointed, the prayers of Zion are requested in our behalf.

"The church, as a body, resolved themselves into a temperance society on the 4th instant, being the day of independence.

"And now we are disposed to say, "Not unto us, not unto us, O Lord, but unto thy name, be the glory. "*Chazy, July 13th*, 1830."

Elbridge.—A letter to the editor of the Baptist Register, mentions the existence of a revival among the Baptists of this place. Of the fruits of the work, forty-seven had been admitted to the ordinance of baptism.

Marion, S. C.—The awakening which commenced some time since in this region, still continues in a good degree, under the ministry of one of the domestic missionaries employed by the Charleston Association. Brother Thomas had baptised 218 within the six months preceding the month of May. He had immersed eleven in one family, including the father, mother, and all the children, at one time, He had extended the right hand of fellowship to seventy persons recently baptised, all of whom were received into membership at the same time.

Maine.—It appears by Zion's Advocate, that there are interesting revivals among the Baptists in Penobscot county, Me. particularly at Olammon and Cold-Stream.

SABBATH SCHOOL DEPARTMENT.

Children need special Religious Instruction.—A single fact mentioned in a late number of the American Sunday School Magazine, shows that it is possible for children to grow up in the midst of a christian population, and attend meeting on the Sabbath, till they are from ten to twelve years of age, without so much as learning that there is a God, a Saviour, a heaven, a hell, or a future state. Strange as this might seem, a multitude of facts have been elsewhere recorded, which go far to prove that a large portion of the juvenile population of our favoured country are virtually heathen. Even in this vicinity, testimony has not been entirely wanting.

What a motive is here furnished, for extending the influence of Sabbath schools! Public preaching alone has little influence on the minds of young children. They understand, at best, but very little, and remember still less that is delivered from the desk. Any one need only to inquire of them, to be abundantly convinced of this fact. Yet how many children are there, who never have any other instruction than that which thus comes to them, virtually in a dead language. We wish we could say that the remark has no application to the children of *professedly christian* parents.

The Valley.—Two public meetings have recently been held in Lexington, Ky. in favour of Sabbath school efforts in the valley of the Mississippi. Amount subscribed, as reported in the Luminary, $1247.50.

Columbia, S. C.—Extract of a letter, dated Columbia, July 20th, to a Sabbath school teacher in this city. "If you want teachers in the Sabbath school, pray the Lord of the harvest to provide them. The Sabbath school here was in want of two teachers, and while they were earnestly imploring the Lord to supply the vacancy, he was pleased to send brother —— and myself in the midst of them at the same time. I never saw hearts made so glad, nor faith more in exercise, than since this event. "Be not therefore faithless, but believing."—*Charleston Obs.*

WESTERN RECORDER.

UTICA: SEPTEMBER 14, 1830.

In adverting a short time since to the plan of a schedule which was proposed in New-York, in reference to benevolent appropriations, we observed, that in the opinion of many, the wealthy brethren do not give in any just proportion to those who are poor. We should be gratified if some of our business men, who are acquainted with such matters in detail, would furnish us with a few plain and simple illustrations of this truth, such as all might readily comprehend. These could do no harm, and possibly, they might tell upon the conscience of some, and open the close fist of others. Men who are affected with the gangrene of covetousness, are for the most part unwilling to come to the light, lest their deeds should be reproved; but if the light can be made to shine, and even burn upon them, it is possible that their eyes may be opened.

In the mean time, Christians, who are in moderate circumstances, must beware of the example of those who are heaping up the treasures of the world, in such a day as this. *They, at least*, are called to self-denial. It is expected that *they* will make *large* sacrifices. They *must* do it, or the cause of benevolence, so dear to every pious heart, will languish. They must *persevere* in doing it, regardless of the example of the worldling or "idolatrous" professor, or the messengers of the gospel of peace will have to retrace their footsteps, and the chariot wheels of salvation, without the intervention of a miracle, will be seen to roll backward, while hundreds of millions are left to perish for lack of vision.

It is time for the eyes of Christians to be open to this subject. Their hands and their hearts should be open. A single glance at what is going forward in the providence of God, will suffice to show that the stewardship of the Christian, in reference to his earthly goods, has become momentous. The exigencies of the case demand that sacrifices be made. The wants of the world have been spread out before us. The details have been appalling. The spirit of benevolent enterprise is at work, and the Lord is adding his blessing. But means are wanting. "Let us not love in word, neither in tonguage, but in deed and in truth." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Mr. Irving.—This celebrated preacher, as we learn from the London World, was lately brought before his presbytery, relative to the heresy he had propagated. "The result of the sentiments of Presbytery against the sinfulness of Christ's humanity, having been summed up by Rev. John Crombie, A. M. with that lucidness of arrangement and discrimination by which he is distinguished, Mr. Irving, with his usual openness to conviction, avowed his concurrence in the decision of the Presbytery; with the greatest *naivete* imaginable he said, "Gentlemen, be it so."

The World censures severely the adventurous spirit of Irving, in his pursuit of novelties; and wonders at his facility in abandoning them, after they have become hackneyed and vulgar. No confidence ought to be placed in a man who is thus driven about by every wind of doctrine. Though he may possibly have grace in his heart, it should seem to be but as a single spark buried under loads of wood, hay and stubble.

A Word of Explanation.—A late number of the Evangelist has an article which contains the following remark:—

"It is not christianity, but the Bible Society, that must bear the reproach; and it should expect to suffer, if it appoints officers who do not hold themselves amenable to the commands of God. I hope it will be a lesson of salutary influence upon those who have the appointment of its officers hereafter."

The writer alludes to an article which we published some time ago, under the head of Sabbath-breaking. We were subsequently informed, that the distinguished gentleman alluded to, had some time ago *resigned* his office in connection with the American Bible Society. We suppose, however, that he is still a professor of religion. The individual himself must "bear the reproach."

A Question.—We would suggest a question which is well worthy the attention and prayerful consideration of every friend of virtue and piety, and one to which we earnestly solicit an answer from any one who feels capable of doing it, or of throwing any light on the subject. The question is this—"*What is the reason that at the present time, so few revivals of religion are enjoyed?*"—*Roch. Obs.*

We would suggest an additional question, the proper solution of which may throw light upon the above.

What is the reason that the few, who in various places are actually enjoying the privilege of a revival, are so uniformly backward about making a grateful public acknowledgment of the inestimable blessing? If there are any *good* reasons for such silence, they ought to be forthcoming.

Labourers for Missions.—It appears from the papers, that seven missionaries, viz: Rev. George C. Wood, Joseph M. Sadd, Benjamin F. Hoxsey, Joel Goodell, Alfred Wright, Asa Johnson, and Cyrus Nichols, all alumni of the Auburn theological seminary, were to start for St. Louis on the 1st inst. on their way to Missouri, as labourers in the gospel, under the direction of the Connecticut Missionary Society.

Study.—Cicero defines study to be "the assiduous and vehement occupation of mind, applied to any subject with great earnestness." This definition is just. Do Christians thus *study* the scriptures at the present day? We are commanded to do more than this. We are to *search* the scriptures; to search them with *diligence*. And what is thus our duty, is also our blessed privilege. No book on earth should for a moment be put in competition with the bible.

Death of Bishop Hobart.—A letter was received in this village yesterday morning, announcing the death of the Rt. Rev. Bishop HOBART, at Auburn, on Sunday morning last. His complaint, we learn, was bilious fever, and his illness of about a week's continuance.

Yale College.—The commencement of this institution took place on the 8th inst. Sixty-nine were admitted to the degree of A. B.; thirty-eight to the degree of A. M.; and six to the honorary degree of A. M. The degree of LL. D. was conferred on Hon. Thomas S. Grimke, of Charleston, and Hon. Henry Baldwin, judge of the supreme court of the United States, and Hon. Elizur Goodrich, of New-Haven, Conn. The degree of D. D. was conferred on Rev. Ralph Emerson, professor of ecclesiastical history, Andover. The oration before the society, by Hon. S. Grimke, is well spoken of, and will be published.

Amherst College.—The commencement was held on the 25th ult. Thirty-three were admitted to the degree of A. B.; eleven to that of A. M.; and one, Rev. Mr. Hewitt, to that of D. D.

Education Reporter.—The thirteenth number of this valuable paper, issued by Willis & Rand, of Boston, comes to hand on a sheet enlarged to the full size of the Boston Recorder. The friends of popular education would do well to patronise this paper. Terms $2.50 advance.

The Sunday Mail.—A Sabbath-day paper, of this title, it seems, has commenced in the city of New-York. Who will be found to patronise it? Certainly not an individual who is a *sincere* friend of his country.

Rev. E. Beecher, of Park street church, Boston, has been elected president of the college recently erected at Jacksonville, Illinois.

Movements are making by the benevolent in France, towards a total supply of the protestant population with the scriptures.

The following came from a source of the highest respectability:—

For the Western Recorder.

Strictures on an article published in the Recorder, of the 31st ult. purporting to be written by the Whitefield Methodists.

The article has a tendency to leave a wrong impression on the public mind respecting these people, which ought to be corrected. They call themselves Whitefield Methodists,* which is an unwarrantable assumption of the name of a great and good man, for the sake of being thought his followers; which is not true in point of fact. This connection of Methodists exists only among the Welch. Mr. Whitefield was an Englishman. His spirit as a Christian and a christian minister, was proverbially liberal.

Again, the representation given of the success of their cause in "the Welch settlement," is incorrect. At least, it is premature. It would be a happy era, indeed, in our history, to see this "whole settlement, containing many thousand persons, shaking as the wilderness of Codesh," under the powerful hand of the Spirit. But as this is not true in point of fact, it is desirable that the public should not be misled by a statement which is too sanguine. A revival has existed for some time in the presbyterian churches of Holland-Patent, Trenton and Remsen, which finally extended its influence in some measure to the Welch in that "neighbourhood." The Baptists, we believe, shared the most largely in its blessed effects. But what is most painful in the case is, that this representation would seem to have been made somewhat as a matter of policy, to prepare the way for an agent of this connection, who is now about to solicit collections to build a meeting-house in the village of Utica. Were there another Welch meeting-house really needed, the Welch have too often experienced of the liberality of their American brethren of this village, not to know that they would grant them the necessary aid. A few months ago, it seems, fifteen persons, most of whom were members of the above connection in Wales, but subsequently had united with the congregational church in Utica, withdrew and organised themselves into a church, and are intending to build themselves a meeting-house, and have adopted the above measure to promote their object.

It is extremely painful to make the above disclosure; but while the circumstances of the times are such, as to call on the church to put all her strength in requisition to carry on the benevolent operations of the day, every special call for appropriations ought to be made the subject of careful inquiry.

CARWR Y GWIR.

* Their title, in their own writings, is Calvinistic Methodists. In other authors, they are known by the name of "Jumpers." See Evans' Sketch of all Religions, and Buck's Theological Dictionary, under that word.

For the Western Recorder.

Mr. HASTINGS—I observed in the Recorder of the 3d inst. some resolutions adopted by the Oneida Presbytery, among which is the following:—"That ministers belonging to the Presbytery, preach at least once a year on the subject of baptism, and the relation of baptised children to the church." I have frequently made inquiry respecting the relation in which baptised children stand to the church, and as far as I can judge, there are various opinions entertained among those who practice infant baptism; others disclaim any such relationship. Will you, Sir, or some of your correspondents, give an exposition of the subject; and you will oblige A SUBSCRIBER.

Lowville, August 30, 1830.

REMARKS.—As this subject has been thoroughly discussed by writers, whose publications are scattered through the country, we see no necessity for bringing it forward through the columns of a public journal, especially as we can hardly expect that any new light would be furnished by this means. If any one wishes to read on the subject, let him consult Chaplin, Austin, Woods, Lathrop, Peter Edwards, Prime, Eells, &c. &c. Some one, also, at the east, has written a "DISSUASIVE *against Controversy*," which might perhaps be *found of use*. In the mean time, Pædo-Baptists, it will be remembered, consider their children so far included in the covenant, as to inherit peculiar privileges, involving corresponding responsibilities, both in parents and children. How are these responsibilities discharged? Here is a question of great moment for every individual concerned.

POLITICAL.

FOREIGN.

No intelligence has been received during the last week, to relieve the intense anxiety which is generally felt on the subject of the late revolution in France. The next arrival will probably afford the means of forming an opinion, whether order and safety, or anarchy and bloodshed, are to succeed the recent contest.

Algiers.—A late French paper, in commenting on the advantages which would result to the different nations of Europe from the overthrow of Algiers, gives a list of the tributes hitherto paid by the different governments to the Dey. From this it seems that Naples and Sicily paid an annual tribute of $24,000: Portugal a like sum; and Sweden and Denmark an annual amount, in warlike ammunitions and naval stores, of $10,000, besides presents made to the Dey when their Consuls entered on their functions, and a present of $10,000 on the renewal of treaties every ten years. The duchy of Tuscany was exempted from tribute, but made consular presents to the amount of $25,000. Spain and Sardina also paid large sums on every change of Consuls. England was in the practice of making a present on the change of Consuls.—Hanover and Bremen, under the protection of England, were exempted also by Lord Exmouth's treaty from tribute, but their consuls paid large sums on arriving at Algiers. Austria, through the intermediation of the Porte, was totally exempted from tributes and presents.

"*National Guard.*"—It is proper to state, that at the breaking out of the late revolution in France, there was no organised "National Guard." The National Guard (uniformed militia) was disbanded about three years ago, by order of Louis 18th; but the materials remained. It spontaneously re-organised on the breaking out of the recent events, and Gen. LaFayette, its old commander in the year 1794, was again called to command. The "Guards," or "Garde du Corps," or King's body guard, consisted of about twenty thousand men, a small portion of which were Swiss. The "regiments of the line," were other regular regiments stationed in the city. The "Gendarmes" are also regular soldiers.—*Nat. Intelligencer.*

William Cobbett.—A letter from the town of Strand, England, to one of the London editors, states that Mr. Cobbett had come to that town to lecture at a shilling a head, and the moment he appeared in the street, a crowd of men appeared carrying horses' heads and gridirons stuck on poles, accompanied by a drum beating the rogue's march. Cobbett attempted the lecture notwithstanding, but could not proceed and retreated.

Great rejoicings took place at Newgate, among the criminals, thirty-seven in number, under sentence of death, on being informed by the ordinary, that all their lives were spared. Some burst forth into almost frantic exultation, others wept for joy, and some implored the blessing of the Almighty on behalf of the merciful King William.

It is said that intelligence is now received at Paris from Calais, in 3 minutes, by 27 telegraphs; in 2 minutes, from Lille, by 22; in 6 from Stratsburgh, by 46; in 8 from Lyons, by 50; in 16 from Perpignan, by 89; in 8 from Brest by 20; in 14 from Toulon, by 63.

On Sunday the 3d inst. his present majesty, William the IV. was proclaimed at Montreal by the sheriff of the district, from the front of the court-house, in presence of a very large concourse of people.

DOMESTIC.

Nomination for Governor, &c.—The Herkimer convention, composed of the friends of the national administration, which met last week, nominated Lt. Gov. *Throop*, as a candidate for the office of Governor, and *Edward P. Livingston*, Esq. of Columbia county, as a candidate for the office of Lieut. Governor, at the ensuing election. On the first ballot for Governor, Mr. Throop received 78 votes, and Gen. Root 40; and on the first ballot for Lieut. Governor, Mr. Livingston received 77 votes: John Tracy, 28: Jesse Buel, 11; and Nathaniel Pitcher, 7.

Another.—The "Fanny Wright party," in the city of New-York, have nominated *James Burt*, Esq. of Orange county, for Governor, and *Jonas Humbert*, of New-York, for Lieut-Governor.

Yellow Fever.—From a certificate published in the New-York Journal, and signed by Doctors Pascalis, Bushe, Cox, Power, and Hart, it appears that a man by the name of Chew, who resided in Water street, near Old Slip, died on Sunday week, with the *yellow fever*. This is the first case that has been reported this season.

From Mackinaw.—Extract of a letter from a gentleman of this state, now with the government commissioners, Messrs. Root, M'Call, and Mason, to his friends in Buffalo, dated Mackinaw, Aug. 21, 1830.

"*Dear Sir*—The commissioners have their great council next Thursday. The Indians are crowding to this place, pitching their tents, or rather building villages and cities. Buffalo was but of slow growth when compared to one springing up on the opposite side of the river. The government has brought provisions. They require something more substantial than "the milk of human kindness." I fear the commissioners will not be able to accomplish the objects of their mission to the satisfaction of *every* party. This is an intelligent and enterprising population, chiefly come here since the first purchase of the New-York Indians in 1821, who are looking to this as a future seat of government. They wish to keep our Indians further off; of course, they will not aid much in conciliating the Winnebagoes and Menomies."

New-York Market.—The second edition of the New-York Journal of Commerce of Wednesday, says—"Flour remains heavy, and we have rather lower prices to-day. New-York is offered at $5.13, and rather less would be taken. Troy has been sold at $5.25; and southern would not command more, though we have no sales as authority. Common brands of western are not over $5.25. There have been some sales of good Maryland wheat at $1; but most of the lots are storing, as they cost more than can now be obtained, and the owners are not disposed to make a sacrifice, believing that the chances are almost all in favour of an advance."

Indian Affairs.—We cannot approve of the measure lately adopted by the authorities of the general and state governments, to prohibit the *Indians* as well as others, intruders, from digging for gold, or other metals, on the land in their possession. If this be correct, it certainly would be equally so to prevent them from tilling the soil, for purposes of husbandry, or cutting down trees for firewood or building purposes.

The above is from the Augusta (Ga.) Chronicle, a paper which is decidedly in favour of the removal of the Indians, and professes to be "fully satisfied of the right of the state to extend its jurisdiction over all the Indians within its chartered limits."—*Jour. Humanity.*

The Chickasaws.—The national council of the Chickasaws have given notice to the Secretary of War, that a delegation of the chiefs and warriors of that nation would meet the President of the United States on the 20th of August, clothed with powers to exchange lands, &c.—The meeting was to take place at the residence of the Sec'ry of War, in Franklin, Tennessee.

Appointment.—A letter from Washington mentions the appointment of Samuel S. Hamilton, Esq. as chief clerk in the bureau of Indian affairs in the war department, to succeed Col. T. L. M'Kenney, as superintendent thereof. Mr. Hamilton, says the United States Gazette, is stated to us to be a gentleman of great experience and most correct deportment in the public service. Col. M'Kenney has been a very able efficient officer. He was in favour of a removal of the Indians beyond the Mississippi, but only with their own consent. He was of course opposed to the Georgian plan of compelling the Indians to consent willingly to remove from their homes, and the graves of their fathers.

Recognition after fifty Years Absence.—The following incident is mentioned in a late Village Record, printed in West-Chester, Pa.—"A gentleman who had been absent from the country for upwards of fifty years, returned to Chester county, his native home. He was aged thirty-two when he left here, and is now eighty-two. His coming was wholly unexpected, and yet two different ladies at different places in town, instantly recognised him.

Extraordinaries.—The present King of Great-Britain is the only European monarch who has trod American ground. The Lord Chancellor of England, (Lord Lyndhurst), from whom the present King of England received his oath of office, and the beautiful and accomplished Marchioness of Wellesley, who has been appointed first lady of the bed-chamber of the British Queen Adeline, are both Americans, one a native of Boston, the other of Baltimore.—*Boston Centinel.*

Boston Jubilee.—The 17th of September approaches, when the inhabitants will celebrate the *two hundredth* anniversary of the settlement of Boston. On the occasion a discourse will be delivered at the sanctuary, by the Hon. Josiah Quincy, and a poem will be pronounced by Charles Sprague, Esq.

Execution of Cox.—On the 27th ult. the sentence of the law was executed at Charleston, Va. upon Ebenezer Cox, convicted of the murder of Col. Dunn, late superintendent of the United States armory at Harper's Ferry. As usual, a large concourse of people assembled to witness the last death pang of the wretched convict.

The Census.—The present population of Cincinnati, Ohio, is 25,279. In 1820, it contained 9642. Increase in ten years, 15,637.

Onondaga Indians.—A census recently taken of this tribe, gives the following result:—No. of males, 137; of females, 173; of families, 56; of warriors, 71: Total, 310.

Gov. Pope, of Arkansas, has issued his proclamation, requiring all the numerous hunting parties, Indians, (except Quapaws), who are roaming through the territory, to remove beyond its limits within a reasonable time; and the officers in the militia in the several counties are charged with carrying the order into effect.

Hon. Lemuel Shaw has been appointed chief justice of Massachusetts, in the place of Hon. Isaac Parker, deceased.

MARRIED,

At the residence of Joel Northrop, Esq. in this village, on the 8th inst. by Rev. Mr. Aikin, Mr. *David Burt*, merchant, of Buffalo, to Miss *Harriet R. Whiting*; and at the same time and place, Mr. *Henry H. Sizer*, cashier of the Farmers' and Mechanics' bank at Detroit, to Miss *Mary E. Whiting*.

At Whitesboro', on the 6th inst. by Rev. Mr. Frost, Mr. *Seth H. Mann*, of Auburn, to Miss *Mary Holbrook*, daughter of Mr. Luther Holbrook, of Whitesboro'.

DEATHS.

In West-Utica, last week, Mr. *S. S. Sensaby*, aged 75.

In Albany, on the 8th inst. *Seymour Tracy*, Esq. formerly of this village, aged 45.

At Cooperstown, on the 6th inst. Mrs. *Harriet Stewart*, wife of Rev. C. S. Stewart, of the United States navy. The death of this amiable and interesting female, will be extensively and deeply lamented. Lovely in person and in manners, and richly endowed with many of the brightest qualities of her sex, she was justly admired by all who had the happiness of her acquaintance. The foundation of the disease which has brought her to an early grave, was laid at the Sandwich Islands, when a member for three years of the christian mission there; and while her name will be embalmed in the bosom of the church in her native country, blessings will long hang upon her name, among the Gentiles of the sea. "Blessed are the dead that die in the Lord: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

In Baltimore, Mrs. *Rebecca S. Berrian*, wife of John Berrian, Esq. attorney-general of the United States.

At Wapatomaka, Ohio, Major *Jonathan Cass*, father of Gov. Cass, of Michigan.

In Blenheim, Herkimer co. on the 30th ult. Gen. *Freegift Pelkin*, aged 72. He was a soldier of the revolution; was one of the unfortunate band confined in the Jersey prison-ship, and was once a prisoner in Quebec.

In New-Haven, Mrs. *Mary Davis*, relict of the late Mr. Enoch Davis, aged 84.

In England, on the 26th July, Rev. *John S. J. Gardiner*, D. D. rector of Trinity church, Boston, aged 65.

NOTICE.

The Ladies of this village, who are friendly to the cause of missions, are informed that a Box of Clothing is to be prepared (as usual at this season) for the mission family at Mackinaw. Letters have been received from the Missionaries, assuring us that the valuable boxes sent out last autumn were very gratefully received, and that they greatly promoted their comfort and usefulness during the severe winter. It is highly important that the articles be sent to the place of deposit without delay, as it is expected that a supply will be furnished without the necessity of soliciting from house to house; and especially as the boxes sent last season very narrowly escaped being lost on the lake, because they were not earlier prepared. Mrs. Philip Thurber, on LaFayette street, has kindly opened her house for the reception of the articles, where the Ladies will meet to sew on Friday, P. M. of each week, until the box be ready to be forwarded. It may be well for those who think of contributing to remember the promise—"Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again."

Utica, August 9, 1830.

ONEIDA INSTITUTE OF SCIENCE & INDUSTRY.

The Annual Examination will be held at this Institution, on Tuesday and Wednesday the 14th and 15th instants, commencing at 9 o'clock each day, and terminating at 12, on Wednesday. The Annual Exhibition will be held at the Baptist Church in the village, on Wednesday afternoon; exercises commencing precisely at 2 o'clock. All who feel interested in the prospects of this institution, are respectfully invited to attend. GEORGE W. GALE.
PELETIAH RAWSON.

Whitesboro', Sept. 6, 1830.

The Trustees of the Oneida Institute are hereby informed, that there will be a meeting of the Board, at the Institution, for the transaction of business, on Wednesday the 15th inst. at 1 o'clock. Punctual attendance is requested.
WILLIAM WALCOTT, *Sec'ry.*

The Synod of Geneva will hold its annual meeting at Salina, on the first Tuesday in October next, at 4 o'clock, P. M. The Stated Clerks of the Presbytery within its bounds are particularly requested to see that their presbyterial reports, and their narratives of the state of religion, are forwarded to Synod at Salina.
TIMOTHY STOW, Stated Clerk.

Elbridge, Sept. 6, 1830.

NOTICE.

The Christian Almanack, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavour to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society, Utica."

New Agents for the Recorder.

Cortland village, L. Dady	Phelps, A. Bannister.
Newark, Dea. T. Patridge	Marcellus, Dea. N. Healy.
N. Stockbridge, H. Knox.	Ithaca, John C. Hayt.
Peterboro, Asa Raymond.	Lyons, E. Price.

Waterloo, S. M. Maltby, instead of Seneca-Falls, as noticed last week.

JOHNSTOWN ACADEMY.

Rev. GILBERT MORGAN, A. M. Principal.

COURSE *of Studies.*—1. The Latin & Greek Languages, with their history, antiquities and literature. 2. Arithmetic, Algebra, Geometry, and Mixed Mathematics. 3. Rhetoric, Mental, Moral and Natural Philosophy. 4. The English Language, and the branches which constitute a good English education, will receive special cultivation.

Terms & Vacations.—The year is divided into three terms of fifteen weeks. The first begins on the first Monday of January; the second, on the fourth Monday of April; the third, on the second Monday of September.

Expenses.—Tuition is six dollars a term. Boarding and room for study, from one dollar to one and a half.

The village is remarkable for health and pleasantness. The Trustees place confidence in the ability and integrity of their Principal, and can recommend the institution to the friends of sound learning, especially to young men preparing for the higher classes of college, or immediately for the duties of life. Persons wishing more particular information, are referred to—

Rev. Eliphalet Nott, D. D. President Union College.
Rev. R. Proudfit, D. D. Professor of the Languages.
B. F. Joslin, M. D. Prof. Math. and Nat. Philosophy.
Hon. Chief Justice Savage.
T. Romeyn Beck, M. D. Principal Albany Academy.
A. Crittenden, A. M. Prin. Alb. Female Academy.
Rev. Wm. B. Sprague, D. D. 2d Pres. ch. Albany.
Rev. John Ludlow, D. D. Dutch reformed Do.
Rev. B. F. Welch, Baptist church Do.
Rev. J. R. Peters, Sec'ry Am. Home Miss. Society.
Rev. J. C. Brigham, Sec'ry Am. Bible Society.
Rev. Mark Tucker, Troy. Rev. Elisha Yale, Kingsborough. Rev. James Wood, Amsterdam. Rev. Henry R. Weed, Albany. Rev. S. C. Aikin, and Rev. Ralph Cushman, Utica.

By order of the Board.
DANIEL CADY, President.

Johnstown, Sept. 9, 1830. 37w3

PARIS ACADEMY.

THE winter term in this Institution is to commence the first Monday in October. It is a prominent object to give *thorough* instruction in every branch usually taught in Academies, and to give special advantages to those who wish to become acquainted with the business of *school-keeping*. The price of board, lodging, and room, in good families, is one dollar and twenty-five cents per week. Such of the students as wished to labour a part of their time, have heretofore had opportunity; and more work has been offered, than they have needed. WILLIAM R. WEEKS.

Paris-Hill, Sept. 10, 1830. 37w3

NOTICE.

THE copartnership heretofore existing between *Jared E. Warner* and *Sylvanus Harvey*, was dissolved by mutual consent, on the 17th ultimo.
JARED E. WARNER.
SYLVANUS HARVEY.

JARED E. WARNER and ALBERT SOUTHMAYD, having formed a copartnership, will continue the *Drug, Dye-Stuff*, and *Paint Business*, at the old Stand of WARNER & HARVEY, under the firm of WARNER & SOUTHMAYD.

Utica, Sept. 6, 1830. 86w6

WARNER & SOUTHMAYD,

HAVE just received, at the old Stand of WARNER & HARVEY, a supply of DRUGS and MEDICINES, DYE-STUFFS, PAINTS and OIL; among which are the following:—

Logwood, Nicaraugua, Camwood, Fustic, Superior Bengal & Flont Indigo, Madder, Alum, Copperas, Blue Vitriol, Verdigris, Annatto, Rocoa, Woad, Cudbear, Press Papers, Tenter-Hooks, White & red Lead, Venetian Red, Vermilion, French & Chrome Yellow, Spanish & Paris White, Chrome Green, Gold & silver Leaf, Bronze, Linseed & Sperm Oil, Copal Varnish, Spirits Turpentine, Paint Brushes, Gum Shellac, Gum Copal, Opium, Camphor, Myrrh, Acetate Morphine, Iodine, Strychnine, Hydriodate Potash, Blue Pill English, &c. &c.; comprising as complete an assortment of genuine articles as can be found in the village; which are offered at wholesale or retail, on reasonable terms.

Also, for sale as above, a few reams superior SAND PAPER. *Utica, Sept.* 6, 1830. 86w3

SEMINARY FOR YOUNG LADIES.

THE next term of instruction in this Seminary will commence on Wednesday, the 29th day of September instant, and will continue thirteen weeks. For the benefit of pupils, as well as the convenience of the teachers, those who intend to join the Seminary are desired to do so, at the commencement of the Term.
S. WHITTELSEY, Principal.

Utica, Sept. 6, 1830. 86w3

WHITESBOROUGH ACADEMY.

THE next term of this School, under the care of Mr. H. BLODGET, will commence on Thursday, the 16th of September inst. The character of Mr. B. as an instructor, has been fully realised; and the Trustees can with confidence recommend it as an institution worthy of the attention of parents, who wish to give their children advantages of scientific and moral instruction. Board can be obtained in good families, at 12s per week. Five or six boys can be accommodated with board in the same family with the Teacher.

By order of the Trustees,
LEWIS BERRY, *Clerk.*

Whitesborough, Sept. 3, 1830. 36w3

BERKSHIRE MEDICAL INSTITUTION

THE annual Course of Lectures commences on the first Thursday of September, and continues fourteen weeks. Medical degrees are conferred at the close of the lectures, in December, and at the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The examination for Medical Degrees begins on the Wednesday preceding the close of the lecture term. Dissertations must be lodged with the Dean of the Faculty at least four weeks before the commencement. The Trustees have made ample provision for the accommodation of students, and are increasing the advantages for a thorough and complete medical education. The Lectures will be delivered by

H. H. CHILDS, M. D. *Theory and Practice of Medicine.*
S. W. WILLIAMS, M. D. *Medical Jurisprudence.*
S. P. WHITE, M. D. *Theoretical and Operative Surgery.*
C. B. COVENTRY, M. D. *Materia Medica and Obstetricks.*
W. PARKER, M. D. *Anatomy and Physiology.*
C. DEWEY, M. D. *Chemistry, Botany, and Natural Philosophy.*

Matriculation Ticket, $3. Lecture Fee, $40. Graduation, $12. Library $1. Board, including washing, lodging, and room, $1,75 a week.

By order of the Trustees, S. M. McKAY, *Sec'ry.*

Pittsfield, Mass. July 29, 1830. 82w6

STATE OF NEW-YORK.—SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County, } *August 6th,* 1830. }

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 10 bales Almonds, &c. &c.

PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

POETRY AND MUSIC.

For the Western Recorder.

MR. EDITOR—The following lines, on the return of the missionaries to Palestine, are respectfully submitted for insertion in your columns. Your's, &c. D.

PALESTINE MISSION.

THEY have gone to the land where the patriarchs rest,
Where the bones of the prophets are laid,
Where the chosen of Israel the promise possess'd,
Where Jehovah his wonders display'd;
Where Egypt was smitten, where Sinai blaz'd,
Where the waters of chrystal o'erflow'd,
Where the altars were bleeding, the temple was rais'd,
Where the ark of the cov'nant abode.

They have gone to the land where the Saviour once trod,
Where he labour'd, and languish'd, and bled,
Where he triumph'd o'er death, and ascended to God,
As he captive captivity led: [come,"
Where the "types and the shadows of good things to
Which the prophets in vision had seen,
Were fulfill'd as he burst thro' the bars of the tomb,
And the keepers became as dead men.

They have gone to the land where the gospel's glad sound
Was proclaim'd by the angels above,
Was re-echo'd on earth through the regions around,
In the accents of heavenly love:
Where the Spirit descended in tokens of flame
The gift of strange tongues to reveal,
Where apostles wrought wonders in Jesus's name,
The truth of their mission to seal.

They have gone; the glad heralds of mercy have gone,
To the regions where martyrs have bled,
Where the Beast and False-Prophet have since trodden
The fair fabric that Zion had laid: [down
Where the churches once planted and water'd and blest,
With the dews which the Spirit distill'd,
Have been smitten, despoil'd, and by heathen possest,
And the places that knew them defil'd.

They have gone, O, thou Shepherd of Israel! have gone,
The glad mission again to restore;
Thou wilt not forsake them, nor leave them alone;
Thy blessing we humbly implore;
Thy blessing go with them, and be thou their shield,
From the shafts of the tempter that fly;
O, Saviour of sinners! thine arm be reveal'd,
In mercy, in might, from on high.

ANTHEMS AND SET PIECES.—No. I.

In offering a short series of numbers on the subject of anthems and set pieces, we shall of necessity be more or less desultory in our remarks. We do not intend to be very prolix or technical, but shall chiefly aim at practical utility. The specimens for examination will be taken indiscriminately from the existing compilations of music, and we shall endeavour to speak of them in the spirit of candour. We shall find much to commend, and still more, perhaps, that is deserving of censure. In both cases, we shall use great plainness of speech, for the times imperiously demand it. Compliments are needless; puffs are detestable. Censures and commendations, if rightly bestowed, may be of use. Just criticisms, though they should be only of a general character, may not be lost upon the commonwealth of musicians.

Music, according to the received principles of the art, is either sacred or secular. That which is termed sacred, may in general be ranked in three classes. The first class comprehends such as are decidedly of a devotional character; the second, such as from their difficult or refined texture, are suitable for special occasions; and the third, such as from their elaborate, descriptive, and miscellaneous character, are fit only for practice, or for specimens of skill in composition or execution.

Most of the leaders of choirs, and directors of rehearsals and concerts and oratorios, have overlooked these distinctions, to the no small detriment of the art in this country. It is time that the principles of management in this respect were better understood, and more uniformly reduced to practice; and in exact proportion as pure religion revives and flourishes, will the importance of these principles be realised. Where religion is but a name, the distinction is of little avail; but where a people deeply feel the difference between true spiritual worship and empty formality, or sentimental or ostentatious display, they cannot but feel grieved (though they scarcely know why) at the abuses to which we have alluded.

MISCELLANEOUS.

MAHOMEDANISM.

The Mahomedan empire has within a short time received, and is in a fair way to receive, some solemn lessons in relation to its general system of government, the character of its intercouse with the civilised world, and the mutability of governments and nations. Hitherto it has stood in the attitude of enmity and hostility towards all other nations, disregarding all the laws and regulations, which preserve their peace, and govern their intercourse with each other. But Russia has taught the Sultan, that if he means to preserve even a small remnant of his power and authority, he must change his system, and place himself within the pale of civilised nations. And France is adding her weight to the scale, in regard to that part of the empire which is called Algiers. Attacks of this sort upon different portions of the immensely extended dominions of Turkey, will necessarily have the effect of weakening the general power of the Sultan; and must in the end greatly reduce, if not destroy, the whole. Egypt is held by a feeble bond, which will probably be severed the first favourable opportunity; and it would not be strange if the whole fabric of Mahomedanism should crumble to pieces, either by its own weight, or by the internal weakness of the parts. The authority of the Grand Seignor is now little more than nominal in the provinces; it will probably be less.—*N. Y. Daily Advertiser.*

SHAKING OF JEWISH UNBELIEF.

The present day is replete with important events. I have lately been apprised of a circumstance, which has powerfully impressed my mind, and will, I doubt not, produce a corresponding feeling in the minds of my auditory. Two Jews had arrived in England from Poland, for the purpose of inquiring into the condition of the Jews in this country; they met with an honourable baronet in the west of England, who addressed several questions to them, the drift of which they immediately perceived; and told him that they were not prepared, at present, to say whether Jesus Christ was the true Messiah or not; but in many parts of Poland, when the rabbies attended the beds of the dying, and were preparing them for their departure, they concluded with the following words:—"If Jesus Christ was the Messiah, may he pardon you and your forefathers for denying him!" This one fact proves that there is a great shaking in Jewish unbelief.—*Lieut. Rhind, at the Philo-Jud. Soc. Anniversary.*

CHRIST THE POWER OF GOD.

Where, if not in Christ, is the power that can persuade a sinner to return; that can *bring home a heart to God*?

Common mercies of God, though they have a leading faculty to repentance, (Rom. ii, 4.) yet the rebellious heart will not be led by them. The judgments of God, public or personal, though they ought to drive us to God, yet the heart, unchanged, runs the farther from God. Do we not see it by ourselves and other sinners around us? They look not at all towards Him who smites, much less do they return; or if any more serious thoughts of returning arise upon the surprise of an affliction, how soon they vanish, either the stroke abating, or the heart, by time, growing hard and senseless under it!

Leave Christ out, I say, and all other means work not this way; neither the works nor the word of God sounding daily in his ear, *Return, Return.* Let the noise of the rod speak it too, and both join together to make the cry louder, *yet the wicked will do wickedly.—Bishop Leighton.*

GOOD WORKS.

Gotthold Ephraim Lessins, though somewhat of a freethinker in matters of religion, was a keen observer of men, and well understood the real value of *good works*, in which many people seem to rely for salvation. In illustration of this point, we translate the following from his German Fables:—

"A wolf, lying on his death-bed, cast an anxious glance over his past life. "I am indeed a sinner, (said he); but I hope none of the worst. It is true I have done some bad things; but I have also done a great deal of good. Once, I remember, a little bleating lamb, which had wandered from the flock, came so near to me, that I might easily have torn him in pieces; and I never touched him. About the same time, I bore with the most wonderful patience the ridicule and insult of a sheep, though she had no dog to protect her."

"Oh, yes!" (exclaimed his friend the fox, who had come to help him prepare for death), "I can bear testimony to that: I remember the time well, and all the circumstances. It was when you was so dreadfully choked with the bone, which the good-natured crane afterwards pulled out of your throat." *Boston Recorder.*

UNION OF CHURCH AND STATE.

A specimen of the fatherly care which the state exercises over the church, where such an union exists, may be seen in the following extract from the statute book of Connecticut, 1742:—"If a settled minister preach in a parish not his own, without being invited both by the minister, if there is any, and by a *majority* of the church and society in the parish, his own people should withhold his salary for one year." Neither could his salary be collected, without a certificate that no complaint of a breach of the above law had been made.

Moreover, it was enacted, that if an unordained minister preached in any parish without such formal request, he should be bound over to the county court in the sum of *one hundred pounds;* and that if any minister belonging to another colony preached or *exhorted* under such circumstances, he should by a *warrant* be transported out of Connecticut as a *vagrant.*

What blessed privileges the church enjoys under a union of church and state!! I can compare it to nothing that seems more apropos than the alliance and *treaties* between the United States and the Cherokee *Indians*, or the southern master and his *slave.* From such an union, "Good Lord deliver us."

PRESBYTER.

A FACT RESPECTING SUNDAY MAILS.

Let me state a fact. Before any petitions were forwarded to Congress, Hon. Martin Van Buren wrote to J. McLean, Esq. then post-master general, in favour of discontinuing Sunday mails. Many gentlemen of distinction did the same. Do you think Mr. Van Buren wishes any union of church and state? Men whose religion is of no denomination, but *sui generis*, can see that Christians ought not to be excluded from every office in the post-office establishment, by requiring of them an oath to violate the rest of the Sabbath. How comes it, then, that all the infidels and universalists, with not a few cunning politicians, are charging all the petitions against Sunday mails to ecclesiastical, and especially presbyterian ambition? *Philadelphian.*

POLITICAL PARTIES.

We could wish that men would go to the polls with a deep sense resting upon them of a future accountability, and vote (as we believe they would ninety-nine times in a hundred) in utter disregard and contempt of all party management and discipline. How few partisans should we have, if men could look upon a life spent in political squabbles, as it will appear on a death-bed? How few parties *could* exist among us, if men would regard these most paltry strifes and scrambles for office, as they will appear in the light of eternity? It is, after all, the countenance, which professedly good men give to *party*, that renders it ever formidable; a disposition to bend their principles so as to meet party policy, rather than a determination to compel this policy to square with the unerring requirements of truth, and justice, and charity.—*Vt American.*

SELFISHNESS.

When every man is his own end, all things will come to a bad end. Blessed were those days, when every man thought himself rich and fortunate by the good success of public wealth and glory. We want public souls; we want them. I speak it with compassion; there is no sin and abuse in the world that affects my thoughts so much. Every man thinks that he is a whole commonwealth in his private family. *All seek their own.*

LOVE OF PRAISE.

"I need praise," said a popular young clergyman. Is it as food for vanity and pride of heart? Or as an excitement to holy action, that God may be honoured, and souls saved? Praise is like wind, that carries a balloon high in the air, and thus the fall is more dreadful.—*Evangelist.*

SELF-SUPPORTING SCHOOLS.

In swimming-schools, a band is placed around the body of the inexperienced pupil, to which is tied a string that is held by the instructor, who gives occasional and slight assistance to the noviciate. So, in self-supporting schools, the indigent scholar should be aided by the institution, or his patron, just to keep his head above water, and allow him to rely mainly on his own strength and perseverance, with the blessing of heaven. Thus will he be reared a soldier of the cross who can *endure hardness.* And such defenders of the truth are greatly needed in this age of missionary enterprise.—*ib.*

As showers of rain and the evening dew are nothing more than water exhaled from the earth, to which it returns again with quickening energy, so it may be said that prayer ascends to the great Eternal, and is answered by dews and showers of grace, which are sent down to refresh and fertilise praying individuals and churches.—*ib.*

Peevishness at home betrays a little mind, intent on trifles; but when combined with sweetness of temper and manners abroad, it betrays alike duplicity and a bad heart.

LITERARY AND SCIENTIFIC.

LITHOGRAPHY.

The principle of constructing lithographic plates is founded on the mutually repelling power of grease and water. The drawing is made with a crayon composed usually of soap, wax, gum nastic, shellac, and lampblack. The grease contained in this soap is the essential part of this compound. The black is added to give it colour, and the other substances to confine the grease and give the crayon consistency. After the drawing is executed, it is prepared for taking the impressions in the following manner:—

The stone is set up in a trough, so as to incline in an angle of about forty-five degrees, and a weak mixture of muriatic acid and water is poured upon it. As soon as the least effervescence is perceived, the drawing is thoroughly rinsed with pure water.—The design of this process is not to corrode the stone, and thus leave the drawing in relief, but to set the grease in the crayon at liberty; and a sufficient quantity of acid to have any perceptible effect upon the texture of the stone, would destroy the drawing.

If the stone were suffered to dry in the state in which it is left after the acid has acted upon the drawing, the grease, as it is then freed from its confinement, would overspread its bounds. To prevent this, it is covered with gum arabic water, which it is best should be permitted to dry.

Before taking an impression, all the materials of the crayon, *except the grease*, are removed from the stone, and scarcely any traces of the drawing can be seen. The stones being wet, a roller, covered with the printing ink, is then passed over it, and the oily ink uniting with the grease in the stone, but prevented by the water from adhering to any other part, the drawing reappears; and when it is sufficiently up, as it is termed, an impression is taken, and for every succeeding impression the stone is wet.

There are now two flourishing establishments in this city, the Messrs. Pendletons, and that of the Senefelder Lithographic Company. Both have produced excellent specimens, and will undoubtedly soon rival the establishments of Europe.—*Education Reporter.*

The following article on the same subject, has lately appeared in the papers. We know not its origin:—

IMPROVEMENT IN LITHOGRAPHY.

Senefelder, the inventor of this art, is now at Stuttgard, where he is busily employed upon bringing to perfection, a new invention which is of the following nature:—By means of a single plate, he prints off a painting in oil, and is then enabled to illuminate either an engraving on copper or from stone, in all the modifications of its shadings. We are told that he has already made such progress with this invention, as to afford the promise of results which bid fair to form an era in the art of illuminating prints. He has also invented artificial plates of stone, which are a most essential improvement upon the natural plates hitherto made use of; inasmuch as their portability and cheapness will greatly reduce the expense of the plates, and at the same time give facilities of transmission and carriage which the ponderous stones at present employed have never possessed.

CURIOUS DISCOVERY.

Cause and Remedy for carious Teeth.—M. La Beaume, the medical electrician, has made a very curious discovery, that the accumulation on the teeth termed "tartar," is occasioned by animalcula, which are visible on microscopic examination. According to this gentleman, they gradually burrow between the teeth and gums, penetrate the enamel, and enter the interior of the teeth, thereby producing the destruction termed "*caries*," and also *tooth-ache.* Mr. La Beaume, after numerous experiments, ascertained that the true malic acid (the purified acid of the crab apple) not only destroyed them, but dissolved the mucus collection which protected them. He, therefore, recommends the teeth to be brushed every morning, and also the tongue, which, when loaded with foul slime, is covered with similar animalcula, with a lotion composed of malice and rose water, and afterwards with the prepared areca-nut charcoal. This mode of managing teeth is extremely beneficial, as it not only removes, and when used only once a week, prevents its reaccumulation, but cleanses the tongue and produces a relish for food. Its good effects on the tongue and palate, proceed, in fact, from sympathy, or from a continuous influence transmitted to the stomach. The irritation produced by the animalcula, and the offensive effluvia from them or their surrounding slime, probably of a fœcal nature, are extended to the saliva glands; the consequence of which is, that their secretion is unhealthy, and, no doubt, a very common cause of indigestion. Hypocrates, who, in all cases, paid particular attention to the state of the stomach, was of a similar opinion, that a perfect or good digestion depends as much on the healthy state of the teeth, as on the sound condition of the digestive organs.

PERPETUAL OVEN.

There is at Brussels a perpetual oven.—Bread is baking in it night and day; and at every second, a loaf comes out hot at one end, while a fresh one is put in at the other. The heat is thus economised, as the fire is never extinguished. It is kept up by oil, and, as the bread never comes in contact with coals or cinders, it is perfectly free from any unpleasant taste or smell.—*Bulletin des Sciences.*

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 2000lbs.	$108 25a	Sole, oak tanned, lb.	20a25
Pearl do.	116 12a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	10a13	*Provisions.*	
Louisiana	11a14	Beef, mess, bbl.	9 50a9 75
Alabama	10a13	—— prime	6 25a6 75
Feathers.		Pork, mess	13 50a14 50
Live American	34a36	—— prime	9 75a10 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 25a2 37	Butter, N.Y. dairy	12a15
Scale	1 50a	Hog's Lard	10a12
Pickled, bbl.	2 50a3 00	Cheese	6a8
Mackarel, No. 1	5 00a	*Rice.*	
Shad, Con. mess	8 50a8 75	Prime, 100lbs.	2 25a2 75
Herring	2 87a2 94	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 37a5 50	Havana, white, lb.	11a14
Western (canal)	5 37a5 62	—— brown	8a9
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow.*	
—— western	1 06a1 10	American, lb.	6a7
Rye	64a65	*Teas.*	
Corn, north yellow	58a60	Bohea, lb.	32a34
Oats	28a36	Souchong	44a75
Barley	66a68	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a2 25
Scantling, pine	15 00a16 00	Port	75a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	82a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	25 00a30 00	—— pulled	50a60
Staves, pipe	42 00a43 00	Common	18a25
—— hhd.	33 00a34 00	Spinning	18a33
—— bbl.	25 00a26 00	American Hatter's	20a28

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

HITCHCOCK'S
NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headach, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known. From the numerous recommendations of the present work we select the following:—

By the editors of the Journal of Education—"This work is well calculated to answer the purpose for which it is written, viz. to teach the first steps of geography. Such a work is much wanted, there being no one either expressly designed for, or suited to this end. There are several valuable works for more advanced scholars, but none that is calculated to help the child easily and agreeably over the somewhat difficult grounds, which lie between the primary reading lessons and this popular and useful portion of juvenile study. The neatness and clearness of the maps, the abundant and illustrative cuts, and the free and colloquial style of Mr. Parley, together with the attractive qualities of the white paper and large print, are calculated to make the book a favourite with pupils, and we trust with their teachers. It appears to us, that schools which have the use of a book like this, must profit by it in the more rapid and thorough progress of its pupils; and as we esteem every thing that promises advantage to youth of importance, we commend this book to them, who, with ourselves, are interested in the cause of education.

By Rev. Mr. Whittelsey, principal of the Utica Seminary for Young Ladies:—"This is an admirable little book. While it happily conveys instruction, it also provides rational amusement, to the youthful mind. The youngest child that can read will not fail to be instructed by this work; and it may justly be placed among the most useful publications designed to facilitate the education of children. It is worthy of a place in every nursery, and in every primary school."

By the editor of the Albany Argus—"We seize the occasion which the issuing of the second edition of this little book affords us, to say that it is one of the most instructive & amusing, as it is also one of the most popular, of the modern works of juvenile knowledge. It gives, in the happiest manner, to a work designed chiefly for the use of schools, the attractive qualities of books of amusement. Like all the productions of this sort, from the gifted author, it is peculiarly adapted, in the language and illustrations, to the capacities and the instruction of children."

By the editors of the Albany Daily Advertiser:—"It seems to us to be one of the best elementary books ever written, and calculated most eminently to advance youth in the knowledge of geography. It contains nine maps, together with seventy-five engravings, representing the costume, customs, &c. of different nations, and views of noted public buildings. The questions and descriptions cannot but interest children; and being interested, they must learn." *Utica, June* 15, 1830.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Utica, February, 1830. 51

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1826, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty-seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Daniel Freeman. Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case made and provided, said premises will be sold at public vendue, at the inn of Shelburne Ives, in Vernon aforesaid, on the tenth day of November next, at ten o'clock, A.M. The sum due on said mortgage will be $251.88, the twenty-fifth day of May instant. Dated May 19, 1830.

E. AL